WITH HOMILETIC SUPPLEMENT

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Ecclesiastical Review

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Cum Approbatione Superiorum

CONTENTS

THE DISCIPLINE OF THE SECRET 1
The Very Rev. ALEX. MacDONALD, D.D., V.G., Antigonish, N. S., Canada.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN THE ARCHDIOCESE OF BOSTON 9
The Rev. JAMES ANTHONY WALSH, Boston, Mass.

FATHER GREGOR MENDEL. A New Outlook in Heredity 20
JAMES J. WALSH, Ph.D., M.D., New York City.

WHY A NEW METHOD IN APOLOGETIC THEOLOGY? 36
The Rev. JOSEPH SELINGER, D.D., St. Francis Seminary, Milwaukee.

IN FATHER MARTIN'S LIBRARY. VII.—I Learn Something about Church-Building 46
ARTHUR WALDON.

CONTENTS CONTINUED INSIDE.

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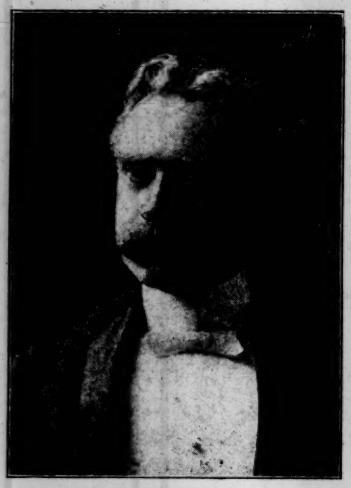

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CONTENTS—CONTINUED.

ANALECTA:

E S. CONGREGATIONE RITUUM:

I. Dubium circa Recitationem Officii in Festo S. J-B. de la Salle 60

II. Preces post Missam a Leone XIII praescriptae adhuc sunt dicendae 61

E S. CONGREGATIONE INDULGENTIARUM:

Indultum pro Sacerdotibus Tertii Ord. Saecularis S. Francisci .. 61

E S. CONGREGATIONE S. OFFICII:

Facultas administrandi Sacramentum Confirmationis subdelegatur Simplici Sacerdoti 62

E S. CONGREGATIONE CONCILII:

Vicarii Parochorum possunt transferri, nedum ex culpa, sed etiam pro opportunitate et majori bono Ecclesiae, judicio Ordinarii 63

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 65

Is it a Valid Marriage or Simply a Promise of Marriage?—Privilegium Paulinum—Interpellatio 65

The Right of Duplicating 70

The Monthly Devotion in Honor of the Immaculate Conception. (*The Right Rev. Monsignor J. S. M. Lynch, D.D., LL.D.*) 72

Connivance at Forced Public Sales 73

Important for Priests Visiting Rome 76

Stations of the Cross in a Gallery of the Church 77

The Monthly Votive Mass of the Sacred Heart and of the Immaculate Conception 78

ECCLESIASTICAL LIBRARY TABLE:

SACRED SCRIPTURE: The Canon; the Sacred Text.

CRITICISMS AND NOTES:

Clayton: Father Dolling 88

Villa: Contemporary Psychology 95

Ward: Pure Sociology..... 96

Marvin: An Introduction to Systematic Philosophy..... 98

Dewing: Introduction to the History of Modern Philosophy 98

Gratry: Souvenirs de ma Jeunesse 102

Watson: Homely Virtues ... 103

Fagnani: A Primer of Hebrew 106

Wirth: Divine Grace 106

Wiltzius: Breviarium Romanum 107

LITERARY CHAT 108

BOOKS RECEIVED..... 110

(HOMILETIC SUPPLEMENT GOES WITH THIS NUMBER)

1889—September.
1892—January, April.
1894—January.
1895—September, December.
1896—March, April, June, September, October.
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1892—February, March, May, June, August, September, October, November, December.

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1895—January, February, March, May, June, July, August, October, November.

1896—May, December.

1897—February, March, April, May, June, July, August, September, November, December.

1898—January, February, March, April, May, June, July, August, October, November, December.

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CONTENTS OF

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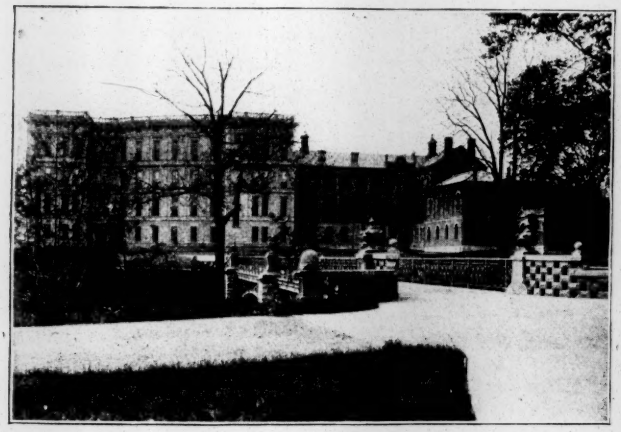

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. X.—(XXX).—JANUARY, 1904.—NO. 1

THE DISCIPLINE OF THE SECRET.

THE term, *Disciplina Arcani*, or Discipline of the Secret, appears to have been first employed in the latter part of the seventeenth century to denote that law or custom of the early Church which forbade the disclosure of the mysteries of the Christian Religion to the catechumen and the heathen. According to the Abbé Batiffol,[1] it was the Calvinist Jean Daillé who first used the term in a work published at Geneva in 1686.[2] But Probst, in his *Kirchliche Disciplin in den drei ersten christlichen Jahrhunderten*, p. 306, shows that it had been used nine years before by the German author, Meier, in a work published at Helmstadt.[3]

It matters little, however, when the term originated, or with whom: it is the thing denoted by it and its origin that we are interested in. The learned French Abbé, in the work just cited, maintains that the Discipline of the Secret was but a catechetical or pedagogical rule,[4] and that it was not established till the third century.[5]

Now, a pedagogical rule the Discipline of the Secret admittedly was, in a certain sense. It had to do with instruction in the mysteries of religion. It prescribed the time and place and manner of initiation into these mysteries, and defined the class of persons to whom they were to be communicated. But the obligation of secrecy attached to the initiation serves to mark off the

[1] *Études d' Histoire et de Theologie Positive.* Paris, 1902.
[2] *De usu Patrum ad ea definienda religionis capita quae sunt hodie controversa.*
[3] *De Recondita Ecclesiae Theologia.* [4] P. 32. [5] P. 25.

Discipline of the Secret from ordinary pedagogical rules. The aim of such rules is to impart instruction. The Discipline of the Secret, on the other hand, aimed at safeguarding the mysteries by withholding them from the profane. When, therefore, the Abbé declares that it was "a catechetical rule, and nothing but a catechetical rule," [6] he leaves out of account the essential and distinctive feature of this Discipline, to wit, the obligation of secrecy it imposed on those who lived under it.

A pedagogical rule serves but to guide the intellect; the Discipline of the Secret was a bond upon the conscience. So strict, so sacred a bond did the early Christians deem it that they were ready to lay down their lives rather than break it. Because of his refusal to reveal the mysteries Alexander First, Pope and Martyr, was put to death under Trajan, A. D. 117 (*Cf.* Bollandists' *Acta Sanctorum*, May 3d). Tertullian speaks of the heretics of his day as "without discipline," because "that which is holy they will cast to the dogs, and their pearls, false though they be, they will fling to the swine." [7] Therefore the "discipline" of the Church in the time of Tertullian required the faithful to conceal the mysteries. "Let no one write the Symbol," says the author of the *Explanatio*. And the reason he gives is, "because such is the tradition." [8] That this tradition of secrecy grew out of Christ's injunction not to give that which is holy unto dogs, or cast the pearls of His religion before swine, is attested, among others, by Tertullian,[9] St. Clement of Alexandria,[10] Eusebius,[11] and St. Cyprian.[12] "We are ordered," to cite but the words of the last-mentioned, "to keep that which is holy within our own knowledge, and not expose it to be trodden on by swine and dogs." Those, therefore, who lived under the Discipline of the Secret were persuaded that it was no mere catechetical or pedagogical rule, but a law binding upon the conscience and based on a tradition handed down from Christ and His Apostles. And they are our only competent witnesses as to its character.

Nor is the Abbé on surer ground when he says that the Dis-

[6] P. 32
[7] *De Praesc.* 41.
[8] Migne, tom. 17; col. 1160.
[9] *Ad Uxor*, 1, 2; c. 5.
[10] *Strom.* 1, 1; n. 12.
[11] *Praep. Evang.* 1, 12; c. 7.
[12] *Lib ad Demet.*, n. 7.

cipline of the Secret did not exist before the third century. Already in the early part of the second century Pope Alexander First, as we have seen, died a martyr to that discipline. Tertullian and Clement of Alexandria witness to the existence of it in their day. It furnishes the keynote of the *Stromata*, Clement's greatest work, which is avowedly written only for "the gnostic," that is, the one who has been initiated in the mysteries of the Christian religion. Now, both of these writers flourished in the latter part of the second century, and the *Stromata* of Clement was composed in the last decade of that century. It is therefore simple matter of historical fact that the Discipline of the Secret existed in the Church before the end of the second century. When did it originate, then? Neither Clement nor Tertullian tells us in so many words. But they both assume as something that does not admit of question that the Christian is bound to withhold the mysteries from the uninitiated, and they both assign as the reason why he is so bound that Christ forbade His disciples to give that which is holy unto dogs, or cast their pearls before swine. They thus trace the rule of secrecy, not to any positive enactment of the Church respecting the catechumenate, but to the precept of Christ—a precept, it may be well to point out, which did not lie in abeyance for nigh two hundred years and then suddenly come into operation, but existed in all its force from the first.

The existence of the Discipline of the Secret before the time of Clement and Tertullian may be shown conclusively from the way the Symbol was handed on from one generation to another. Historical investigation of the origin of the Creed has established the fact that the Old Roman Symbol was in use at least from 150 A.D. "This symbol," are the words of Harnack, "we unhesitatingly trace back to about the middle of the second century."[13] But nowhere is it found in writing earlier than the fourth century. Why is this? Because it came within the Discipline of the Secret. So we are assured by the Fathers of the fourth century, both in the East and in the West. And so much is plain from the nature of the case, seeing that no writings contain it. The Symbol, then, from the first was guarded by the rule of secrecy.

[13] *The Apostles' Creed*, p. 70.

Irenæus and Tertullian describe it for us, but never give us the very words. They purposely refrain from doing so, as is manifest from the studied care with which they vary the form of what they affirm to be an unvarying Rule of Faith. "Neither Irenæus nor Tertullian," says Zahn, "has given the exact form of their rule of truth. They were kept back by the principle maintained for hundreds of years in the Church that this confession should not be written with pen and ink, but should be imprinted on the heart and memory."[14] Irenæus composed his immortal work *Against Heresies* several years before the close of the second century. The principle that kept him from giving us a formal Creed in writing was in operation, therefore, before the third century. And it goes without saying that it was no mere pedagogical rule.

In *An Introduction to the Creeds*, p. 8, Burn accepts as proved from the New Testament the existence, in the Apostolic Church, of "an outline of teaching (τύπος διδαχῆς, Rom. 6: 17) upon which apostolic preachers and writers were agreed." How comes it that this "outline" is nowhere set forth in the New Testament itself? A most important formulary it unquestionably was, and of altogether exceptional authority as a statement of Christian doctrine, having been "delivered by the eye-witnesses and servants of the Word," to quote the phrase employed by the Greek Fathers at the Trullan Council to express their belief in the Apostolic authorship of the Creed. A formula such as this must have been the very norm and mould of "the Faith once delivered to the saints." Why, then, do the Apostolic writers, every one, refrain from reproducing it in their writings? In the very *Epistle to the Romans*, in which he alludes to this "outline of teaching," St. Paul himself finds space for such matters of trifling importance as the salutations that take up the greater part of the last chapter. But the "outline," or "form," or "pattern" of doctrine, which he speaks of as having been delivered to the Roman neophytes on the day that they were "buried together with Christ in baptism" (*Ib.* v. 4), he nowhere in any of his writings sets before us.

Of this singular reticence on the part of the Apostolic writers the Fathers of the fourth century give a very simple, and, it should seem, a very satisfactory explanation. They tell us that

[14] *The Apostles' Creed*, p. 43.

the Apostles, before their separation, agreed upon the "outline of teaching" known as the Symbol or Apostles' Creed; that they delivered this Creed orally to converts on the eve of their baptism; that they were careful not to commit it to writing because they meant it to be the watchword of the soldiers of Christ in their warfare with the pagan world. They tell us, in short, that the Apostles themselves instituted the Discipline of the Secret, and that it served from the first to safeguard their Symbol. This ancient tradition of the Church furnishes us with a key for the solution of what otherwise remains a mystery to New Testament readers. The explanation it affords, too, taken simply as an hypothesis put forward to account for phenomena, is eminently scientific. It fits all the known facts, and, moreover, holds the field without a rival.

Let us now examine the grounds on which the Abbé Batiffol bases his contention that the Discipline of the Secret was unknown in the first two centuries. He points, at the outset (p. 16), to the fact that Celsus shows himself better acquainted with the doctrines and sacred books of the Christians than any other pagan writer, and concludes that since a pagan possessed the opportunity of making such a scrutiny, there could have been no law of secrecy in his day. But this is to misconceive the state of the question. It was from writings Celsus derived his knowledge of Christianity, and writings did not, and from the nature of the case scarce could, come within the Discipline of the Secret. In matter of fact, Celsus himself bears witness to the existence of this rule of secrecy among the early Christians. Origen (*Contra Celsum*, I, 1) tells us that he made it one count of his charge against the Christians that they "entered into secret associations with one another contrary to law" (Or. 1), and again, that they "teach and practise their favorite doctrines in secret" (n. 3). Origen's defence is not a denial of the allegation, but a justification of the conduct of his fellow Christians, on the ground that the laws which proscribed their worship were unjust and tyrannical.

In the second place, the Abbé cites the instance of the apostates from Christianity interrogated by Pliny the Younger, who, he says, "revealed everything spontaneously, even the Eucharist" (p. 17). But the instance is an unfortunate one; for even if it

were shown that those apostates revealed the mysteries, it would be nothing to the purpose, seeing that this is just what apostates might be expected to do. In point of fact, however, as is plain from Pliny's Letter, the apostates in question did nothing of the kind. They did but declare, by way of showing their innocence, that they had bound themselves by oath, not to commit crime, but rather to forbear from the commission of it. And it would be passing strange if the pagan Pliny could discern an allusion to the mystery of the Eucharist in that "common and harmless food" which they said they used to take at their second reunions, when the commentators to-day discern in it rather a reference to the "agape or love-feast." (Cf. *Selections from the Letters of the Younger Pliny*, edited with Notes and Index by George O. Holbrooke, M. A.)

"The Apologies of St. Justin," further argues the Abbé, "disguise nothing, be it in the teaching or worship of the Church; and the Eucharist particularly is revealed by him in its rite and its doctrinal meaning" (p. 18). There is no discipline so strict but that it may in some instances be relaxed; no rule so rigidly enforced, but that it admits of exceptions. To cite an instance in point. While the Vatican Council sat, the Bishops who took part in it were sworn to secrecy in regard to what took place at its sessions. But Pius IX released Cardinal, then Archbishop, Manning from his oath, in order that he might disabuse the British Government of certain false and mischievous notions respecting the scope of the doctrine of Papal infallibility, which the opponents of it had been at some pains to engender. So the renowned Christian apologist, St. Justin, may well have been dispensed from the rule of secrecy as far as was needful to enable him to disabuse the Roman Emperor and Senate of prejudices that could not but have been aroused in their minds by the wicked calumnies everywhere spread abroad against Christians at that day. St. Justin himself, in this same *Apology*, bears indirect testimony to the existence of a rule of secrecy among the Christians. "That you may understand," are his words to the Emperor, "that promiscuous intercourse is not one of our mysteries, etc." [15] Therefore, he admits that Christians had their "mysteries," and only denies that these mysteries were such as the current pagan

[15] I *Apol.*, n. 29.

calumny represented them to be. Now, as Tertullian has it, "the fealty of silence is ever due to mysteries," and of old, the same Tertullian also bears witness, it was a universal custom in religious initiations to keep the profane aloof.[16]

The Abbé tries to make out that even Tertullian himself knew nothing of a rule of secrecy in the early Church. And, singular to say, he rests his case on the very passage from which the words just cited have been taken. Now Tertullian no more denies than Justin does that Christians had their "mysteries" and their "religious initiations" from which they kept the profane aloof. He does not deny, as St. Justin denies, the atrocious crimes charged against Christians in connection with these mysteries.[17] He complains that the officers who put Christians to death never attempt to ascertain whether they are guilty of these alleged crimes or not. "A far other duty," he says, "you impose on the executioner in the case of Christians; not to make them confess what they do, but to make them deny what they are." Then jurist and pleader that he is, he proceeds to show that pagans neither did nor could know of the existence of the crimes they were in the habit of charging the Christians with. For how could they know? The Christians themselves would not make known such crimes, supposing them to be guilty of them; and this "even from the very idea of the thing, the fealty of silence being ever due to mysteries." It follows, then, it must be strangers who make them known. "And whence have they their knowledge, when it is also a universal custom in religious initiations to keep

[16] *Apologeticus*, n. 7.

[17] One of the most persistent of these calumnies was that Christians, in celebrating their mysteries, were in the habit of eating bread that had been dipped in the blood of a slain child. "Come, plunge your knife into the babe," writes Tertullian (*Apologeticus*, n. 8) in the course of his refutation of this calumny, "enemy of none, accused of none, . . . receive the fresh young blood, saturate your bread with it, freely partake." It is interesting to note that to this very day in the East, where the faithful receive the Holy Communion under both species, the sacred particle is put in a sort of spoon, which is first dipped in the consecrated chalice, and then administered. May not this have been the source whence sprang the calumny above referred to? The belief of Christians that the chalice contained the Blood of the Saviour would lend itself, under pagan manipulation, to a travesty of this kind. The element of truth in the Christian mystery would be magnified and distorted by that "rumor" of which Tertullian speaks, into so monstrous a shape.

the profane aloof, and to beware of witnesses." Tertullian therefore concludes that pagans have no more trustworthy source of information about the matter than mere rumor; and "every one," he says, "knows what sort of a thing rumor is." He thus assumes the existence of the discipline of secrecy and rests his argument upon it. The Abbé tells us that Tertullian does but "argue on the supposition of his adversaries, a supposition which he does not admit." The supposition of his adversaries, in this instance, however, is not secrecy, but crime committed in secret; and this, so far from supposing even for the sake of argument, he denies utterly. That Tertullian himself witnesses to the existence of the Discipline of the Secret in his time has been pointed out above, and is shown at greater length in a work lately published by the present writer.[18]

The Abbé has failed to weigh carefully the words of Irenæus (Bk. 3; 3; 1) and Tertullian (*De Praesc.* 26), or he would not have taken them to exclude the rule of secrecy. Both the one and the other of those ancient writers are arguing, in the places referred to, against the Gnostics who pretended that the Apostles had in secret taught their peculiar tenets. It is this they deny, not the reserve wisely imposed upon Christians with regard to the mysteries.

Irenæus points out that, if the Apostles knew of any such hidden mysteries as the heretics reserved for the few, "they would have delivered them to those especially to whom they were entrusting the Churches themselves," and goes right on to show (n. 2) that the successors of the Apostles Peter and Paul, in the Roman Church, "neither taught nor knew any such thing as they [the heretics] fondly devise." "Much less," are the words of Tertullian, "when Churches were advanced in the faith, would they [the Apostles] have withdrawn from them anything for the purpose of communicating it separately to some few others," from whom, forsooth, it would have been handed on to the Gnostics. There is question throughout of the secret tenets of the heretics, which they would fain trace to an apostolic origin.

Lastly, the Abbé tries to discredit the testimony of St. Clement of Alexandria. The way he does it is not clearly distinguishable

[18] *The Symbol of the Apostles*, Introduction and Chapter VI.

from a device said to be employed at times by pleaders in the courts whose case is bad. He tells us that under Clement there came, in the domain of Christian literature, "a veritable invasion of pagan vocables." And, having cited some specimens, he proceeds to berate the unhappy employer of them in this fashion:

> "Eleusinian phraseology is for the first time used, in speaking of the things of the Kingdom of God, with an absolute want of taste, by that unskilful syncretist, Clement; and, by a still more grievous abuse, is applied even to the liturgy itself."

And yet the martyred Bishop of Alexandria held it to be "a matter of religion not to cast the pearls before swine, as it is said."[19] The Abbé might at least have given him credit for being in good faith. And the acknowledgment should have been made, in the interest of truth and fair-dealing, that Clement's testimony to the existence of the Discipline of the Secret is decisive, notwithstanding the multitude of "pagan vocables" laid under tribute in the rendering of it. So much will be plain to any one who reads the *Stromata*.

ALEX. MACDONALD, D.D., V.G.,
Antigonish, Nova Scotia.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN THE ARCHDIOCESE OF BOSTON.

SHORTLY after my appointment to the office which I now hold, I was presented, at a clerical gathering, to one of the pastors from a neighboring diocese, being introduced as the "Director of the Society for the Propagation of the Faith."

"The what?" exclaimed my new-found friend. "What in the name of heaven is that? I suppose this is another of our religious fads. God help us! What is the Church coming to?"

My time was short because the signal for the service was about to be given, so I quietly collected a few thoughts, and told the good priest that the organization which I had the honor to represent, far from being a "new fad," was older than himself; that the spirit for which it stood went back 1900 years to the command of Christ, "Go, teach all nations"; "Preach the Gospel

[19] *Strom.* I, I; c. 12.

to every creature"; that this Society had already helped to support his diocese and mine in earlier years and harder times; and that if he did not know anything about the work, he should really blame himself for it.

The occasion was a funeral; just then the Master of Ceremonies clapped his hands, the organ prelude began, and with composed faces we two marched out in silence on to the sanctuary.

When the services were over we met again. A third priest, who meant well and knew both of us, set about the task of introducing us again. The situation was a trifle embarrasing, I confess, but, to the credit of my recent acquaintance be it said, he soon found a chance to whisper into my ear: "I have been thinking about that business during the services, and I guess I was a little off on the subject. Come up and visit me some time."

That was all. This worthy priest had managed to hear Mass, say his office, and reason out the fact that the Society for the Propagation of the Faith is not a "fad." "O! blessed distractions!" I murmured, as we shook hands cordially and separated at the church door in a teeming rain.

After reflecting on the occurrence, I came to the conclusion that this priest's ignorance of my special work was, after all, not so surprising.

Most of us know, that the Society for the Propagation of the Faith has something to do with Foreign Missions, but we are so much taken up with parish needs and parish duties that we often fail to direct our attention to remote districts, and, except in a vague and general way, are not concerned with the condition of our fellow-priests who minister therein nor are we particularly interested in their labors.

Perhaps, too, the seminaries have not, as a rule, emphasized sufficiently the character of Foreign Mission work and the necessary dependence of our missions upon Home resources.

Our dogma classes, it is true, bring out strongly enough the mark of Catholicity—a mark which we linger on with all due affection in our sermons and instructions. Church History gives long lists of Apostles who labored and died to bring the Gospel to heathen peoples; the Spiritual Readings are occasionally occu-

pied with the life of a martyr; but too often students are left under the impression that angels ministered to these Apostles, or, at least, that all the elements, material as well as spiritual, which contributed to their success had been found in their new and strange surroundings.

To make clear at once, therefore, the aim of the Society for the Propagation of the Faith, we may say that it is a *provider* of alms and prayers for the foreign missions of the Catholic Church. As a Society it is not to be identified with any of the home seminaries or religious houses which train men and women for the missions, nor should it be confounded with the Congregation of the Propaganda at Rome, which is concerned with only the administration of missions, and not with their support. The seminaries and religious houses have all they can do to educate their students, while the revenues of the Propaganda, amounting to about $135,000., annually, are hardly enough to maintain its personnel and its colleges.

Beyond their steamer tickets and a change of clothing, our missionaries bring little or nothing to their field of labor. They go, as a rule, into missions which are not, and cannot be, for some considerable time, self-supporting, and it will require from us only a little thought to realize the need of some provision to help them to carry on their work.

In the first place, we cannot expect Almighty God to mysteriously supply present-day apostles with the necessities of life. While miracles were frequent in the early history of the Church, and will always remain one of her distinguishing marks, God wishes us to make use of our natural resources, and the Church to-day is numerous and rich enough to support her apostles, if priests and people will coöperate. Francis Xavier, Saint though he was and instrument of many miracles, owed not a little of his success, under God, to generous supplies of Spanish gold.

Again, we cannot look to-day for government subsidies, and although kings may, for one reason or another, encourage missionary effort, their purse-strings are usually closed to the Church's need. In this our day, God has substituted the people for the kings, and the rich and poor of the Catholic world are called to the honor of extending the kingdom of Christ by aiding His Apostles and Martyrs according to their means.

To give form to this popular movement several societies were founded in the last century. These were especially the Association of the Holy Childhood, the Association of Oriental Schools in France, the Society of St. Francis Xavier in Aix-la-Chapelle, that of St. Peter Claver in Salzburg, the Leopoldsverein in Austria, and the Ludwigsmissionsverein in Bavaria. All of these, however, and several smaller societies attached to Foreign Mission seminaries, are of a local character or have a limited aim, being devoted to missionaries of a certain nationality only, or, to special classes, such as the Holy Childhood Society, which was organized to supply the needs of pagan children.

The Society for the Propagation of the Faith is unique, being in every sense of the word *Catholic*—intended to assist the apostolate throughout the world. Its interest extends to our entire missionary army, comprising 65,000 men and women (made up of 15,000 priests, 5,000 brothers, 45,000 nuns), who are waging our battles now beyond the frontiers of civilization, struggling to take away the blush of shame which the world's census brings to the cheek of every fervent Catholic, when he reads that to-day, out of a population of 1,500,000,000 , more than 1,000,000,000 of our fellow-beings have never heard of Jesus Christ. To secure alms and prayers for these heroes and heroines is, then, the aim of the Society for the Propagation of the Faith.

The story of the origin of this Society, as told in his *Miscellanea*, by Frederick Ozanam, the well-known founder of the St. Vincent de Paul Society, is an interesting one. Briefly, the Society was founded in the year 1822. The occasion of its birth was the extreme need of a diocese in the United States (New Orleans), whose newly-consecrated bishop, returning from Rome in 1815, had stopped at Lyons on his way, and appealed for some organized form of help. One Madame Petit, a former resident of the United States, took up the idea, but it remained for a young woman, named Mlle. Jaricot, also of Lyons, to begin the work in earnest. Miss Jaricot's brother, a seminarian, had interested her in the cause of Foreign Missions, and in 1820 she began to enlist members, who gave one cent a week, and who soon numbered more than one thousand.

On May 3, 1822, the Feast of the Finding of the True Cross,

the Society was formally organized. It was soon enriched by Pius VII with many indulgences, and received encouragement from all the Bishops of France and from the prelates of other countries, so that it spread gradually into Belgium, Switzerland, Germany, Italy, the United States, Great Britain, Spain and Portugal.

Since its formation it has collected and dispersed $68,355,359.32. This result has been effected largely through the mite offerings gathered by thousands of Promoters, who collect from so many members a monthly alms of 5 cents, asking also a short daily prayer for the missions. The money, after passing through the hands of Parochial, Diocesan, and General Directors (where such exist), is sent to distributing centres at Paris and Lyons. The Councils, one of which is at each of these centres, are composed of priests and well-tried Catholic laymen, who serve without any pay through devotion to the cause. These councils receive applications from Bishops, Vicars-Apostolic, and Superiors of religious orders in all parts of the missionary world, and the labor thus occasioned by the examination of different appeals is divided between the two, while the distribution is made annually with the consent of both.

Of the entire amount collected by the Society for the Propagation of the Faith more than ten millions of dollars ($10,000,000) have come to America, out of which six millions and upwards found its way to needy churches in the United States. The bulk was distributed in Asia, Africa, and Oceanica.

The principal contributors to this sum total have been—France, which gave $43,640,081.20; Germany and Austria, which together gave $6,033,117.40; Italy, $5,382,345.00; Belgium, $3,701,140; Great Britain and Ireland, $2,362,573.32.

The Catholic people of many other countries have contributed more or less generously, and some of the poorest missions have taken their place in the rank of benefactors.

This idea of receiving a little help from the needy has always been encouraged by the Society — since individual charity is thereby stimulated and the Communion of Saints more fully realized. Thus, Corea last year gave to the Society $107.77, while it received $7,740.61; and the Sandwich Islands gave $953.49, and was benefited by a grant of $8,800.

The Church in the United States has given—beginning as early as 1833—$1,282,829.44. We must admit that this contribution from our own country is comparatively small, even if we lose sight, for the moment, of our indebtedness. It is true that we have been much engrossed with the influx of many peoples, and with varying conditions; but in many places we have been prosperous, and few of us can deny that we could have done more. If countries which have received the faith should, before helping destitute missions, wait until they themselves were absolutely free from burdens, there would soon be an end to the story of Catholic Foreign Missions.

The lack of effort in the United States has not been due to the thoughtlessness on the part of our spiritual leaders in the hierarchy, for in all three Plenary Councils of Baltimore the Archbishops and Bishops have expressed their purpose to establish the Society for the Propagation of the Faith in the various dioceses throughout the country, and have openly acknowledged that the offerings from this Society have had a considerable share in the development of the Church in America.

Again, on the occasion of the annual meeting which the Archbishops held in October, 1897, at the Catholic University, Washington, the systematic establishment of the Society for the Propagation of the Faith was formally authorized and encouraged by the prelates assembled. In accordance with the resolution taken at this meeting the Archbishop of Boston at once commissioned a priest to undertake the systematic organization of the Society throughout the Archdiocese, and the Rev. Joseph V. Tracy, D.D., then Professor of Scripture at St. John's Seminary, Brighton, began the work. During five years Dr. Tracy visited different parishes, addressing the congregations at the various Sunday Masses and calling for Promoters.

The result of the work which Dr. Tracy accomplished, while still fulfilling his duties as professor, was the establishment of more than one hundred branches with a total of at least 4000 promoters. So that out of the entire contribution made last year by the United States ($85,408.44) the Archdiocese of Boston stood easily in the lead, with $28,086.31 to its credit. This amount included a legacy (with interest) of $5,587.50 together with several special offerings and perpetual memberships.

A further result has been the increase, by one hundred per cent., of our annual contribution to Home Missions among the *Negroes and Indians*, since, according to an agreement reached at the meeting of the Archbishops in 1897, the Society for the Propagation of the Faith, whenever it has been systematically established, should yield its share (one half) of the ordinary Lenten Collection to the Negro and Indian Missions. This, too, has been done in Boston, and while both good works have benefited, no one has complained of any extra burden, and no parish has been the poorer for its coöperation. On the contrary, the new interest aroused in the Church abroad has decidedly benefited our works at home, as the experience of many priests can testify.

This success is due to the zeal of the first Diocesan Director, aided by the generous sympathy of many pastors and parochial directors; but the results, thus far obtained, can be largely ascribed, under God, to the constant and widely known encouragement of His Grace, Archbishop Williams, and it is a somewhat singular coincidence that he, who has proved himself a father to the Society for the Propagation of the Faith in this new land that promises so well for the development of our holy faith, should have been born in the very year when the Society was organized (1822). In February last Dr. Tracy was appointed by the Archbishop to the pastorate of St. Anthony's Church in Boston, and in further recognition of his zealous labors, he has since been honored by the Propaganda with the title and privileges of a Missionary Apostolic.

His successor in the work lives at the Episcopal residence and is expected to devote his energies solely to the extension of this work.

There are, of course, difficulties to be met, and perhaps the most serious of all will be to keep up the interest of the people once it is aroused. We are especially handicapped in the United States because we are so poorly represented in the foreign missionary field. Any one who has lived in France or in other Catholic districts of Europe can understand at once how love for the missions is stimulated by the departure of young men and women for distant fields.

It is a common experience in Paris to-day to see groups of

students from the celebrated House of Foreign Missions in the Rue du Bac taking their brisk walks through the city. Perhaps the *bon vivants* smile disdainfully as these young men pass, and the anti-clericals scowl, but to Catholic Paris they are the heroes of our modern life and everybody loves them.

Three hundred seminarians are at present in this one Mission House. These and scores of others will soon join the thousands already in the field and, though the world at large will forget them, many will recall their need and respond through the Society for the Propagation of the Faith to the appeal which is regularly made for their support.

In France nearly every little village has its *Jean* and its *Marie* far away, each in some remote mission. "Jean" writes letters home, and "Marie" too, and the old people weep and press the tear-stained pages to their lips. These letters are read over and over and circulated among the neighbors, so that the entire community catches and keeps a vital interest in "Jean" and "Marie" in particular and in foreign missions generally. These helps to the missionary spirit cannot be ours until we too begin to send apostles to distant lands, and that day cannot come too soon.

In the meantime our *Catholicity* should urge us to help missionaries whatever their nationality may be. We need priests in our own country, it is true; but while charity begins at home, it should not end there, as it too often does. In regard to the nation as in regard to the diocese, the parish, or the individual, the principle is always the same,—"unless charity expands, it will die."

Already appeals have been made for English-speaking Catholic priests to minister in China and elsewhere to the constantly increasing number of travellers, and to exercise, at the same time, an influence over the natives, many of whom wish to learn the English language. When such appeals are heeded, and our young men and women begin to take their places in the ranks of the soldiers of Christ on the battlefield of foreign missions, the task of keeping up the people's interest in the Society for the Propogation of the Faith will be a comparatively easy one.

For the present we must content ourselves with the means at hand; allusion to the great missionary work of the Church should be frequently made in sermons, instructions and lectures, as also

in magazines and newspapers.[1] The people should be encouraged to read missionary literature, especially the *Annals*, which continue for us the "Acts of the Apostles" and record the history of the Church to-day for the benefit of future generations.

Other methods of keeping up the interest of the faithful in the Mission cause will naturally suggest themselves to earnest priests, but it can be readily seen that much depends on the parochial director and the encouragement of the pastor in whose parish a branch has been formed.

For the past few years, under the care of the Diocesan Director of the Society, an Academia has been conducted at St. John's Seminary, Brighton, which has already borne fruit. While not limited to the discussion of Foreign Missionary work, this Society is intended primarily to strengthen the missionary idea in the minds of seminarians. The membership, though voluntary, includes nearly all the students, who meet once a month to hear and discuss papers, and who contribute also their alms and prayers as members of the Society for the Propagation of the Faith.

The interest displayed thus far at these meetings is a very hopeful element in the development of this great work—since the hearts of our future priests are being deepened as their view of the World-Church becomes wider.

We have been occupied so far with the work of the Catholic Church. I should like to draw attention for a moment to what *Protestants* are doing to propagate heresy in foreign mission fields.

A "Centennial Survey of the Work of Protestant Foreign Missions," published recently, gives some very careful compilations which are well worthy of study. Confining ourselves to general results, we find that at present the annual income from various sources throughout the world, devoted to Protestant Foreign Missions is $20,079,698, of which amount the American Continent contributes $6,820,473. The number of missionaries (Protestant), including the regularly ordained, laymen and women, physicians

[1] In Boston, for example, it may be noted, the *Sacred Heart Review* in its weekly issue regularly devotes a page to the Society for the Propagation of the Faith, and the columns of *The Pilot* are always open to its communications. Other Catholic weeklies and magazines also notice the work.

(male and female, married and unmarried), is 18,682, 5,203 of whom go from the American Continent. Add to the total 79,396 native helpers, ordained and unordained, and we get a fairly accurate estimate of the numerous personnel sustained by Protestant charity. These figures may startle us, but at the same time they ought to edify us. They have been reached by much self-denial and earnest work, and they represent, not only the offerings of the wealthy, but of the poor as well, and the co-operation, almost to a man, of the ministers in the home churches of various denominations, one of whom writes in the preface of the book: "As for the man who shall enter the apostolate at home, he cannot be an able minister of the Lord Jesus until his torch has been kindled at this altar (missions), his lip touched with this living coal. Deny him this access in the days of his ministerial training, neglect to teach him how to lift up his eyes, and look upon the wide harvest field of the world, omit to conquer him with the missionary idea, and he goes forth to his life-work, lagging behind the eager spirit of his time, condemned in an age of Catholicity to lead a life of provincialism."

I feel, in closing, that it is due to Catholic France to acknowledge the debt of gratitude which the Church owes to that now unhappy country. We have already seen that France has contributed more than two-thirds of all the money which has been sent to our Foreign Missions. Father Louvet, in his work, *Les Missions Catholiques*, states that "two-thirds of the missionary priests are French, and four-fifths of the brothers and sisters come from France." To France, then, more than to any other country the Church is indebted for her progress in Foreign Missions, and the unvarying principle of supernatural life, either of men or nations, should persuade us that such devotion will yet compel the government of that unhappy country to react in God's good time, that she may take her place again as the eldest daughter of the Church, appearing among Catholic nations perhaps as the comeliest of all.

In the present persecution many centres of devotion have been withdrawn and the annual income for the Missions will of necessity be diminished. Already last year's report shows a falling off, which may be more pronounced this year. Still, the missionary

cause is too deeply rooted in the blood of the French people to allow their interest ever to be *lost.* The work will not die in France, but it may be badly crippled, and this will be unfortunate indeed, because the missions are already handicapped for lack of funds. Recently in Japan, in a district of 13,500,000, where the Catholics number only 4,273, with one bishop and 27 priests, and where the Church has secured a favorable recognition, the Bishop had to refuse the offer of several young priests to come to his aid for the simple reason that he could not support them. It should not be said of us that while the harvest is ripe and laborers are at hand we, through our indifference, deny to these the nourishment due to their bodies and the instruments wherewith to work. France has led the way. It is for us to follow. The command of Christ, "Go, teach all nations," did not fall on one nation alone, but upon every Christian man and woman according to his or her opportunities in life. Christ loves the heathen, who up to now has never heard of Him, as much as He loves us. He died for *all,* He wished to bring *all* within one fold, to make *all* men members of His body, which is the Church. The development of that body in its entirety depends upon the coöperation of *all* its members.

As priests of Christ we ought to leave no stone unturned to help our missionaries carry the torch of Christ's revelation to the people that sit in darkness. To urge our people to give a trifle of alms and a whispered prayer for so sublime a cause is certainly not asking much—yet when this mite and this ejaculation come from the multitudes of Catholic faithful in all lands, the citadel of God's heart is attacked so that He must give ear to the call of His Universal Church, and grace will flow more abundantly to nourish the seed-sowing of our Apostles.

Thus while we light the souls of others from the lamp of our own faith we quicken our love and that of the faithful.

We should not be content until every peopled hillside on this earth has heard the blessed message of God to man, and sanctuary lamps gleam, countless as myriad stars, stained deep red in martyrs' blood if need be,—within peaceful reach of every living man for whom Jesus Christ has died.

JAMES ANTHONY WALSH.

Boston, Mass.

FATHER GREGOR MENDEL.—A NEW OUTLOOK IN HEREDITY.

SCIENTIFIC progress does not run in cycles of centuries, and as a rule it bears no relationship to the conventional arrangement of years. As has been well said,—for science a new century begins every second. There are interesting coincidences, however, of epoch-making discoveries in science corresponding with the beginning of definite eras in time that are at least impressive from a mnemonic standpoint, if from no other.

The eve of the nineteenth century saw the first definite formularization of the theory of evolution. Lamarck, the distinguished French biologist, stated a theory of development in nature which, although it attracted very little attention for many years after its publication, has come in our day to be recognized as the most suggestive advance in biology in modern times.

As we begin the twentieth century, the most interesting question in biology is undoubtedly that of heredity. Just at the dawn of the century, three distinguished scientists, working in different countries, rediscovered a law with regard to heredity which promises to be even more important for the science of biology in the twentieth century than was Lamarck's work for the nineteenth century. This law, which, it is thought, will do more to simplify the problems of heredity than all the observations and theories of nineteenth-century workers, and which has already done much more to point out the methods by which observation, and the lines along which experimentation shall be best directed so as to replace elaborate but untrustworthy scientific theorizing by definite knowledge, was discovered by a member of a small religious community in the little known town of Brünn, in Austria, some thirty-five years before the beginning of the present century.

Considering how generally, in English-speaking countries at least, it is supposed that the training of a clergyman and more particularly of a religious unfits him for any such initiative in science, Father Mendel's discovery comes with all the more emphatic surprise. There is no doubt, however, in the minds of many of the most prominent present-day workers in biology that his discoveries are of a ground-breaking character that will furnish substantial foundation for a new development of scientific knowledge with regard to heredity.

Lest it should be thought that perhaps there is a tendency to make Father Mendel's discovery appear more important here than it really is, because of his station in life, it seems desirable to quote some recent authoritative expressions of opinion with regard to the value of his observations and the importance of the law he enunciated, as well as the principle which he considered to be the explanation of that law.

In the February number of *Harper's Monthly* for 1903, Professor Thomas Hunt Morgan, Professor of Biology at Bryn Mawr, and one of the best known of our American biologists, whose recent work on *Regeneration* has attracted favorable notice all over the world, calls attention to the revolutionary character of Mendel's discovery. He considers that recent demonstrations of the mathematical truth of Mendel's Law absolutely confirm Mendel's original observations, and the movement thus initiated, in Professor Morgan's eyes, gives the final *coup de grace* to the theory of natural selection. "If," he says, "we reject Darwin's theory of natural selection as an explanation of evolution, we have at least a new and promising outlook in another direction and are in a position to answer the oft-heard but unscientific query of those who must cling to some dogma: if you reject Darwin, what better have you to offer?"

Professor Edmund B. Wilson, the Director of the Zoological Laboratory of Columbia University, called attention in *Science* (December 19, 1902) to the fact that studies in cytology, that is to say, observations on the formation, development, and maturation of cells, confirm Mendel's principles of inheritance aud thus furnish another proof of the truth of these principles.

Two students working in Professor Wilson's laboratory have obtained definite evidence in favor of the cytological explanation of Mendel's principles, and have thus made an important step in the solution of one of the important fundamental mysteries of cell development in the very early life of organisms.

In a paper read before the American Academy of Arts and Sciences last year, Professor W. E. Castle, of Harvard University, said with regard to Mendel's Law of Heredity:

"What will doubtless rank as one of the greatest discoveries in the study of biology, and in the study of heredity, perhaps the greatest, was made by Gregor

Mendel, an Austrian monk, in the garden of his cloister, some forty years ago. The discovery was announced in the proceedings of a fairly well-known scientific society, but seems to have attracted little attention, and to have been soon forgotten. The Darwinian theory then occupied the centre of the scientific stage, and Mendel's brilliant discovery was all but unnoticed for a third of a century. Meanwhile, the discussion aroused by Weissmann's germ plasm theory, in particular the idea of the non-inheritance of acquired characters, put the scientific public into a more receptive frame of mind. Mendel's law was rediscovered independently by three different botanists, engaged in the study of plant hybrids,—de Vries, Correns, and Tschermak, in the year 1900. It remained, however, for a zoologist, Bateson, two years later, to point out the full importance and the wide applicability of the law. Since then the Mendelian discoveries have attracted the attention of biologists generally." [1]

Professor Bateson, whose book on Mendel's Principles of Heredity is the most popular exposition in English of Mendel's work, says that an exact determination of the laws of heredity will probably produce more change in man's outlook upon the world and in his power over nature than any other advance in natural knowledge that can be clearly foreseen. No one has better opportunities of pursuing such work than horticulturists and stock-breeders. They are daily witnesses of the phenomena of heredity. Their success also depends largely on a knowledge of its laws, and obviously every increase in that knowledge is of direct and special importance to them.

After thus insisting on the theoretic and practical importance of the subject, Professor Bateson says:

"As regards the Mendelian principles which it is the chief aim of this introduction to present clearly before the reader, it may be said that by the application of those principles, we are enabled to reach and deal in a comprehensive manner with phenomena of a fundamental nature, lying at the very root of all conceptions not merely of the physiology of reproduction and heredity, but even of the essential nature of living organisms; and I think that I use no extravagant words when, in introducing Mendel's work to the notice of the Royal Horticultural Society's Journal, I ventured to declare that his experiments are worthy to rank with those which laid the foundation of the atomic laws of chemistry."

Professor L. H. Bailey, who is the Director of the Horticultural Department at Cornell University and the editor of the authoritative *Encyclopædia of Horticulture*, was one of the first of

[1] This paper was originally published in part in the *Proceedings of the American Academy of Arts and Sciences*, vol. xxxviii, No. 18, January, 1903. It may be found complete in *Science*, for September 25, 1903.

recent scientists to recall attention to Mendel's work. It was, we believe, because of a reference to Mendel's papers by Bailey that Professor de Vries was put on the track of Mendel's discoveries and found that the Austrian monk had completely anticipated the work at which he was then engaged. In a recent issue of *The Independent*, of New York, Professor Bailey said:

"The teaching of Mendel strikes at the root of two or three difficult and vital problems. It presents a new conception of the proximate mechanism of heredity. The hypothesis of heredity that it suggests will focus our attention along new lines, and will, I believe, arouse as much discussion as Weissmann's hypothesis, and it is probable that it will have a wider influence. Whether it expresses the actual means of heredity or not, it is yet much too early to say. But the hypothesis (which Father Mendel evolved in order to explain the reasons for his law as he saw them) is even a greater contribution to science than the so-called Mendel's Law as to the numerical results of hybridization. In the general discussion of evolution Mendel's work will be of the greatest value because it introduces a new point of view, challenges old ideas and opinions, gives us a new theory for discussion, emphasizes the great importance of actual experiments for the solution of many questions of evolution, and then forces the necessity for giving greater attention to the real characters and attributes of plants and animals than to the vague groups that we are in the habit of calling species."

It is very evident that a man of whose work so many authorities are agreed that it is the beginning of a new era in biology, and especially in that most interesting of all questions, heredity, must be worthy of close acquaintance. Hence the present sketch of his career and personality, as far as they are ascertainable, for his modesty, and the failure of the world to recognize his worth in his lifetime, have unfortunately deprived us of many details that would have been precious.

Abbot Mendel.

Gregor Johann Mendel was born July 27, 1822, at Heinzendorf, not far from Odrau, in Austrian Silesia. He was the son of a well-to-do peasant farmer, who gave him every opportunity of getting a good education when he was young. He was educated at Olmutz, in Upper Austria, and after graduating from the college there, at the age of 21, he entered as a novice, the Augustinian Order, beginning his novitiate in 1843 in the Augustinian monastery Königenkloster, in Altbrünn. He was very successful in his

theological studies, and in 1846 he was ordained priest. He seems to have made a distinct success as a teacher, especially of natural history and physics, in the higher Realschule in Brünn. He attracted the attention of his superiors, who were persuaded to give him additional opportunities for the study of the sciences, particularly of biological science, for which he had a distinct liking and special talents.

Accordingly, in 1851 he went to Vienna for the purpose of doing post-graduate work in the natural sciences at the university there. During the two years he spent at this institution he attracted attention by his serious application to study, but apparently without having given any special evidence of the talent for original observation that was in him. In 1853 he returned to the monastery in Altbrünn, and at the beginning of the school year became a teacher at the Realschule in Brünn. He remained in Brünn for the rest of his life, dying at the comparatively early age of 62, in 1884. During the last sixteen years of his life he held the position of abbot of the monastery, the duties of which prevented him from applying himself as he probably would have desired, to the further investigation of scientific questions.

The experiments on which his great discoveries were founded were carried out in the garden of the monastery during the sixteen years from 1853 to 1868. How serious was his scientific devotion may be gathered from the fact that in establishing the law which now bears his name, and which was founded on observations on peas, some 10,000 plants were carefully examined, their various peculiarities noted, their ancestry carefully traced, the seeds kept in definite order and entirely separate, so as to be used for the study of certain qualities in their descendants, and the whole scheme of experimentation planned with such detail that for the first time in the history of studies in heredity, no extraneous and inexplicable data were allowed to enter the problem.

Besides his work on plants, Mendel occupied himself with other observations of a scientific character on two subjects which were at that time attracting considerable attention. These were the state and condition of the ground-water,—a subject which was thought to stand at the basis of hygienic principles at the time and which had occupied the attention of the distinguished Pro-

fessor Pettenkofer and the Munich School of Hygiene for many years,—and weather observations. At that time Pettenkofer, the most widely known of sanitary scientists, thought that he was able to show that the curve of frequency of typhoid fever in the different seasons of the year depended upon the closeness with which the ground-water came to the surface. Authorities in hygiene generally do not now accept this supposed law, for other factors have been found which are so much more important that, if the ground-water has any influence, it can be neglected. Mendel's observations in the matter were, however, in line with the scientific ideas of the time and undoubtedly must be considered of value.

The other subject in which Mendel interested himself was meteorology. He published in the journal of the Brünn Society of Naturalists a series of statistical observations with regard to the weather. Besides this he organized in connection with the Realschule in Brünn a series of observation stations in different parts of the country around; and at the time when most scientists considered meteorological problems to be too complex for hopeful solution, Mendel seems to have realized that the questions involved depended rather on the collation of a sufficient number of observations and the deduction of definite laws from them than on any theoretic principles of a supposed science of the weather.

The man evidently had a genius for scientific observations. His personal character was of the highest. The fact that his fellow-monks selected him as abbot of the monastery shows the consideration in which he was held for tact and true religious feeling. There are many still alive in Brünn who remember him well, and cannot say enough of his kindly disposition, the *fröhliche Liebenswürdigkeit* (which means even more than our personal magnetism), that won for him respect and reverence from all. He is remembered, not only for his successful discoveries, and not alone by his friends and the fellow-members of the Naturalist Society, but by practically all his contemporaries in the town; and it is his lovable personal character that seems to have most impressed itself on them.

He was for a time the president of the Brünn Society of Naturalists, while also abbot of the monastery. This is, per-

haps, a combination that would strike English-speaking people as rather curious, but seems to have been considered not out of the regular course of events in Austria.

Father Mendel's introduction to his paper on plant hybridization, which describes the result of the experiments made by him in deducing the law which he announces, is a model of simple straightforwardness. It breathes the spirit of the loftiest science in its clear-eyed vision of the nature of the problem he had to solve, the factors which make up the problem, and the experimental observations necessary to elucidate it. We reproduce the introductory remarks here, from the translations made of them by the Royal Horticultural Society of England.[2] Father Mendel said at the beginning of his paper as read on the eighth of February, 1865:

"Experience of artificial fertilization such as is effected with ornamental plants in order to obtain new variations in color, has led to the experiments the details of which I am about to discuss. The striking regularity with which the same hybrid forms always reappeared whenever fertilization took place between the same species, induced further experiments to be undertaken, the object of which was to follow up the developments of the hybrid in a number of successive generations of their progeny.

"Those who survey the work that has been done in this department up to the present time will arrive at the conviction that among all the numerous experiments made not one has been carried out to such an extent and in such a way as to make it possible to determine the number of different forms under which the offspring of hybrids appear, or to arrange these forms with certainty, according to their separate generations, or to ascertain definitely their statistical relations."

These three primary necessities for the solution of the problem of heredity—namely, first, the number of different forms under which the offspring of hybrids appear; secondly, the arrangement of these forms, with definiteness and certainty, as regards their relations in the separate generation; and thirdly, the statistical results of the hybridization of the plants in successive generations, are the secret of the success of Mendel's

[2] The original paper was published in the *Verhandlungen des Naturforscher-Vereins* in Brünn, Abhandlungen, iv, that is, the proceedings of the year 1865, which were published in 1866. Copies of these transactions were exchanged with all the important scientific journals, especially those in connection with important societies and universities throughout Europe, and the wonder is that this paper attracted so little attention.

work, as has been very well said by Bateson, in commenting on this paragraph in his work on Mendel's Principles of Heredity. This was the first time that anyone had ever realized exactly the nature of the problems presented in their naked simplicity. "To see a problem well is more than half to solve it," and this proved to be the case with Mendel's straightforward vision of the nature of the experiments required for advance in our knowledge of heredity.

While Mendel was beginning his experiments almost absolutely under the guidance of his own scientific spirit, and undertaking his series of observations in the monastery garden without any reference to other work in this line, he knew very well what distinguished botanists were doing in this line and was by no means presumptuously following a study of the deepest of nature's problems without knowing what others had accomplished in the matter in recent years. In the second paragraph of his introduction he quotes the men whose work in this science was attracting attention, and says that to this object numerous careful observers, such as Kölreuter, Gärtner, Herbert, Lecoq, Wichura and others, had devoted a part of their lives with inexhaustible perseverance.

To quote Mendel's own words:

"Gärtner, especially in his work, *Die Bastarderzeugung im Pflanzenreiche*,[3] has recorded very valuable observations; and quite recently Wichura published the results of some profound observations on the hybrids of the willow. That so far no generally applicable law governing the formation and development of hybrids has been successfully formulated can hardly be wondered at by anyone who is acquainted with the extent of the task and can appreciate the difficulties with which experiments of this class have to contend. A final decision can only be arrived at when we shall have before us the results of the changed detailed experiments made on plants belonging to the most diverse orders. It requires some courage indeed to undertake a labor of such far-reaching extent; it appears however, to be the only right way by which we can finally reach the solution of a question the importance of which can not be overestimated in connection with the history of the evolution of organic forms.

"The paper now presented records the results of such a detailed experiment. This experiment was practically confined to a small plant group, and is now after eight years' pursuit concluded in all essentials. Whether the plan upon which the separate experiments were conducted and carried out was the best suited to attain the desired end is left to the friendly decision of the reader."

[3] The Production of Hybrids in the Vegetable Kingdom.

OBSERVATIONS AND DISCOVERIES.

Mendel's discoveries with regard to peas and the influence of heredity on them, were founded on very simple, but very interesting observations. He found that if peas of different colors were taken, that is to say, if, for instance, yellow-colored peas were crossed with green, the resulting pea seeds were in the great majority of cases of yellow color. If the yellow-colored peas obtained from such crossing were planted and allowed to be fertilized only by pollen from plants raised from similar seeds, the succeeding generation, however, did not give all yellow peas, but a definite number of yellow and a definite number of green. In other words, while there might have been expected a permanence of the yellow color, there was really a reversion in a number of the plants apparently to the type of the grandparent. Mendel tried the same experiment with seeds of different shape. Certain peas are rounded and certain others are wrinkled. When these were crossed, the next generation consisted of wrinkled peas, but the next succeeding generation presented a definite number of round peas besides the wrinkled ones, and so on as before. He next bred peas with regard to other single qualities, such as the color of the seed coat, the inflation or constriction of the pod, as to the coloring of the pod, as to the distribution of the flowers along the stem, as to the length of the stem, finding always, no matter what the quality tested, the laws of heredity he had formulated always held true.

What he thus discovered he formulated somewhat as follows: In the case of each of the crosses the hybrid character, that is, the quality of the resultant seed, resembles one of the parental forms so closely that the other escapes observation completely or can not be detected with certainty. This quality thus impressed on the next generation, Mendel called the dominant quality. As, however, the reversion of a definite proportion of the peas in the third generation to that quality of the original parent which did not appear in the second generation was found to occur, thus showing that, though it cannot be detected, it is present, Mendel called it the recessive quality. He did not find transitional forms in any of his experiments, but constantly observed that when plants were bred with regard to two special qualities, one of those

qualities became dominant in the resultant hybrid, and the other became recessive, that is, present though latent and ready to produce its effects upon a definite proportion of the succeeding generation.

Remembering then that Mendel means by hybrid the result of the crossing of two distinct species, his significant discovery has been stated thus: The hybrid, whatever its own character, produces ripe germ cells, which bear only the pure character of one parent or the other. Thus, when one parent has the character "A," in peas, for example, a green color, and the other the character "B," in peas once more a yellow color, the hybrid will have in cases of simple dominance the character "AB" or BA, but with the second quality in either case not noticeable. Whatever the character of the hybrid may be, that is to say, to revert to the example of the peas, whether it be green or yellow, its germ cells when mature will bear either the character "A" (green), or the character "B" (yellow), but not both.

As Professor Castle says: "This perfectly simple principle is known as the law of segregation, or the law of the purity of the germ cells. It bids fair to prove as fundamental to a right understanding of the facts of heredity, as is the law of definite proportions in chemistry. From it follow many important consequences."

To follow this acute observer's work still further—by letting the crossbreds fertilize themselves, Mendel raised a third generation. In this generation were individuals which showed the dominant character and also individuals which presented the recessive character. Such an observation had of course been made in a good many instances before.

But Mendel noted—and this is the essence of the new discovery in his observations—that in this third generation the numerical proportion of dominants to recessives is in the average of a series of cases approximately constant,—being, in fact, as three to one. With almost absolute regularity this proportion was maintained in every case of crossing of pairs of characters, quite opposed to one another, in his pea plants. In the first generation, raised from his crossbreds, or, as he calls them, hybrids, there were seventy-five per cent. dominants and twenty-five per cent. recessives.

When these plants were again self-fertilized and the offspring of each plant separately sown, a new surprise awaited the observer. The progeny of the recessives remained pure recessive; and in any number of subsequent generations never produced the dominant type again, that is, never reverted to the original parent, whose qualities had failed to appear in the second generation. When the seeds obtained by self-fertilizing the plants with the dominant characteristics were sown, it was found by the test of progeny that the dominants were not all of like nature, but consisted of two classes—first, some which gave rise to pure dominants; and secondly, others which gave a mixed offspring, composed partly of recessives, partly of dominants. Once more, however, the ratio of heredity asserted itself and it was found that the average numerical proportions were constant. Those with pure dominant offspring being to those with mixed offspring as one to two. Hence it was seen that the seventy-five per cent. of dominants are not really of identical constitution, but consist of twenty-five per cent. which are pure dominants and fifty per per cent. which are really crossbreds, though like most of the crossbreds raised by crossing the two original varieties, they exhibit the dominant character only.

These fifty crossbreds have mixed offspring, these offspring again in their numerical proportion follow the same law, namely, three dominants to one recessive. The recessives are pure like those of the last generation, but the dominants can, by further self-fertilization and cultivation of the seeds produced, be again shown to be made up of pure dominant and crossbreds in the same proportion of one dominant to two crossbreds.

The process of breaking up into the parent forms is thus continued in each successive generation, the same numerical laws being followed so far as observation has gone. As Mendel's observations have now been confirmed by workers in many parts of the world, investigating many different kinds of plants, it would seem that this law which he discovered has a basis in the nature of things and is to furnish the foundation for a new and scientific theory of heredity, while at the same time affording scope for the collection of observations of the most valuable character with a definite purpose and without any theoretic bias.

The task of the practical breeder who seeks to establish or fix a new variety produced by crossbreeding in a case involving two variable characters is simply the isolation and propagation of that one in each sixteen of the second generation offspring which will be pure as regards the desired combination of characters. Mendel's discovery, by putting the breeder in possession of this information enables him to attack this problem systematically with confidence in the outcome, whereas hitherto his work, important and fascinating as it is, has consisted largely of groping for a treasure in the dark. The greater the number of separately variable characters involved in a cross, the greater will be the number of new combinations obtainable; the greater too will be the number of individuals which it will be necessary to raise in order to secure all the possible combinations; and the greater again will be the difficulty of isolating the pure, that is, the stable forms in such as are similar to them in appearance, but still hybrid in one or more characters.

The law of Mendel reduces to an exact science the art of breeding in the case most carefully studied by him, that of entire dominance. It gives to the breeder a new conception of "purity." No animal or plant is "pure," simply because it is descended from a long line of ancestors, possessing a desired combination of characters; but any animal or plant is pure if it produces *gametes*—that is, particles for conjugation of only one sort—even though its grandparents may among themselves have possessed opposite characters. The existence of purity can be established with certainty only by suitable breeding tests, especially by crossing with recessives; but it may be safely assumed for any animal or plant, descended from parents which were like each other and had been shown by breeding tests to be pure.

This naturally leads us to what some biologists have considered to be the most important part of his work—the theory which he elaborated to explain his results, the principle which he considers to be the basis of the laws he discovered. Mendel suggests as following logically from the results of his experiments and observations a certain theory of the constitution of germinal particles. He has put this important matter so clearly himself and with such little waste of words that it seems better to quote

the translation of the passage as given by Professor Bateson,[4] than to attempt to explain it in other words. Mendel says:

"The results of the previously described experiments induced further experiments, the results of which appear fitted to afford some conclusions as regards the composition of the egg and pollen-cells of hybrids. An important matter for consideration is afforded in peas (*pisum*) by the circumstance that among the progeny of the hybrids constant forms appear, and that this occurs, too, in all combinations of the associated characters. So far as experience goes, we find it in every case confirmed that constant progeny can only be formed when the egg-cells and the fertilizing pollen are of like character, so that both are provided with the material for creating quite similar individuals, as is the case with the normal fertilization of pure species.

"We must therefore regard it as essential that exactly similar factors are at work also in the production of the constant forms in the hybrid plants. Since the various constant forms are produced in one plant, or even in one flower of a plant, the conclusion appears logical that in the ovaries of the hybrids there are formed as many sorts of egg-cells and in the anthers as many sorts of pollen-cells as there are possible constant combination forms, and that these egg- and pollen-cells agree in their internal composition with those of the separate forms.

"In point of fact, it is possible to demonstrate theoretically that this hypothesis would fully suffice to account for the development of the hybrids in the separate generations, if we might at the same time assume that the various kinds of egg- and pollen-cells were formed in the hybrids on the average in equal numbers."

Bateson says in a note on this passage that this last and the preceding paragraph contain the essence of the Mendelian principles of heredity. Mendel himself, after stating this hypothesis, gives the details of a series of experiments by which he was able to decide that the theoretic considerations suggested were founded in the nature of plants and their germinal cells.

Mendelism and Darwinism.

It will, of course, be interesting to realize what the bearing of Mendel's discoveries is on the question of the stability of species as well as on the origin of species. Professor Morgan in his article on Darwinism in the *Light of Modern Criticism*, already quoted, says the important fact (with regard to Mendel's law) from the point of view of the theory of evolution is that "the new species have sprung fully armed from the old ones, like Minerva from the head of Jove." "From de Vries' results," he adds,

[4] Bateson: *Mendel's Principles of Heredity*. Cambridge: The University Press. 1902.

"we understand better how it is that we do not see new forms arising, because they appear as it were fully equipped over night. Old species are not slowly changed into new ones, but a shaking up of the old organization takes place and the egg brings forth a new species. It is like the turning of the kaleidescope, a slight shift and the new figure suddenly appears. It needs no great penetration to see that this point of view is entirely different from the conception of the formation of new species by accumulating individual variations, until they are carried so far that the new form may be called a new species."

With regard to this question of the transformation of one species into another, Mendel himself in the concluding paragraphs of his article on hybridization seems to agree with the expressions of Morgan. He quotes Gärtner's opinion with apparent approval: "Gärtner, by the results of these transformation experiments was led to oppose the opinion of those naturalists who dispute the stability of plant species and believe in a continuous evolution of vegetation. He perceives in the complete transformation of one species into another, an indubitable proof that species are fixed within limits beyond which they can not change." "Although this opinion," adds Mendel, "can not be unconditionally accepted, we find on the other hand in Gärtner's experiments a noteworthy confirmation of that supposition regarding the variability of cultivated plants which has already been expressed." This expression of opinion is not very definite, and Bateson, in what Professor Wilson of Columbia calls his "recent admirable little book on Mendel's principles," adds the following note that may prove of service in elucidating Mendel's meaning, as few men have entered so fully into the understanding of Mendel's work as Bateson, who introduced him to the English-speaking scientific public. "The argument of this paragraph appears to be that though the general mutability of natural species might be doubtful, yet among cultivated plants the transference of characters may be accomplished and may occur by *integral steps* [italics ours], until one species is definitely 'transformed' into the other."

Needless to say, this is quite different from the gradual transformation of species that Darwinism or Lamarckism assumes to take place. One species becomes another *per saltum* in virtue of

some special energy infused into it, some original tendency of its intrinsic nature, not because of gradual modification by forces outside of the organisms, nor because of the combination of influences they are subjected to from without and within, because of tendency to evolute plus environmental forces. This throws biology back to the permanency of species in themselves, though successive generations may be of different species, and does away with the idea of missing links, since there are no gradual connecting gradations.

A very interesting phase of Mendel's discoveries is concerned with the relative value of the egg-cell and the pollen-cell, as regards their effect upon future generations. It is an old and oft-discussed problem as to which of these germinal particles is the more important in its influence upon the transmission of parental qualities. Mendel's observations would seem to decide definitely that, in plants and, by implication, in animals, since the germinal process is biogenetically similar, the value of both germinal particles is exactly equal.

In a note, Mendel says:

"*In pisum* (*i. e.*, in peas), it is beyond doubt that, for the formation of the new embryo, a perfect union of the elements of both fertilizing cells must take place. How could we otherwise explain that, among the offspring of the hybrids, both original types reappear in equal numbers, and with all their peculiarities. If the influence of the egg-cell upon the pollen-cell were only external, if it fulfilled the role of a nurse only, then the result of each artificial fertilization could be no other than that the developed hybrid should exactly resemble the pollen parent, or, at any rate, do so very closely. These experiments, so far, have, in no wise, been confirmed. An evident proof of the complete union of the contents of both cells is afforded by the experience gained on all sides, that it is immaterial as regards the form of the hybrid which of the original species is the seed cell, or which the pollen parent!"

This is the first actual demonstration of the equivalent value of both germinal particles as regards their influence on transmission inheritance in future generations.

It is only by simplifying the problem so that all disturbing factors could be eliminated that Mendel succeeded in making this demonstration. Too many qualities have hitherto been considered with consequent confusion as to the results obtained.

It is of the genius of the man that he should have been able to succeed in seeing the problem in simple terms while it is appa-

rently so complex, and thus obtain results that are as far-reaching as the problem they solve is basic in its character.

Delay of Recognition.

Bateson in his work, *Mendel's Principles of Heredity*, says:

"It may seem surprising that a work of such importance should so long have failed to find recognition and to become current in the world of science. It is true that the Journal in which it appeared is scarce, but this circumstance has seldom long delayed general recognition. The cause is unquestionably to be found in that neglect of the experimental study of the problem of species which supervened on the general acceptance of the Darwinian doctrine. The problem of species, as Kolreuter, Gärtner, Naudin, Wichura and the other hybridists of the middle of the nineteenth century conceived it, attracted thenceforth no workers.

"The question, it was imagined, had been answered and the debate ended. No one felt much interest in the matter. A host of other lines of work was suddenly opened up, and in 1865 the more original investigators naturally found these new methods of research more attractive than the tedious observations of hybridizers, whose inquiries were supposed, moreover, to have led to no definite results.

"In 1868 appeared the first edition of Darwin's *Animals and Plants*, marking the very zenith of these studies with regard to hybrids and the questions in heredity which they illustrate, and thenceforth the decline in the experimental investigation of evolution and the problem of species have been studied. With the rediscovery and confirmation of Mendel's work by de Vries, Correns and Tschermak in 1900 a new era begins. Had Mendel's work come into the hands of Darwin it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed.

"That Mendel's work, appearing as it did at a moment when several naturalists of the first rank were still occupied with these problems, should have passed wholly unnoted, will always remain inexplicable, the more so as the Brünn society exchanged its publication with most of the great academies of Europe, including both the Royal and the Linnean societies of London."

The whole history of Mendel's work, its long period without effect upon scientific thought, its thoroughly simple yet satisfactory character, its basis in manifold observations of problems simplified to the last degree, and its present complete acceptance illustrate very well the chief defect of the last two generations of workers in biology. There has been entirely too much theorizing, too much effort at observations for the purpose of bolstering up preconceived ideas—preaccepted dogmas of science that have proved false in the end—and too little straightforward observation and simple reporting of the facts without trying to have them fit into any theory prematurely, that is until their true place was

found. This will be the criterion by which the latter half of nineteenth-century biology will be judged; and because of failure here much of our supposed progress will have no effect on the current of biological progress, but will represent only an eddy in which there was no end of bustling movement manifest but no real advance.

As stated very clearly by Professor Morgan at the beginning of this paper, and Professor Bateson near the end, Darwin's doctrine of natural selection as the main factor in evolution and its practically universal premature acceptance by scientific workers in biology are undoubtedly responsible for this. The present generation may well be warned then not to surrender their judgment to taking theories, but to wait in patience for the facts in the case, working not theorizing while they wait.

JAMES J. WALSH.

New York City.

WHY A NEW METHOD IN APOLOGETIC THEOLOGY?

THERE is at present much discussion about a change of method in Apologetic Theology. Peculiar circumstances call attention to that part of theology, because its function is to defend the ramparts of sacred science, to establish the foundation on which Christianity is built. As everyone knows, Christianity is now attacked in its foundation.

The old method of defence, it is claimed, is out of date; conditions have changed. Questions other than those of a century ago must be answered. The arguments for the existence of God, for the immortality of the soul, and for divine revelation, now fail to convince. The weapons of old, however we may burnish them, are unwieldy and ineffective. Revelation is not sought after in its source and channel, principally because the mind of our generation has been inspired with a distrust of them. Confidence in authority must be gained by other proofs.

The modern opponent of theological tradition is more determined than was the gnostic in the early Church. Disasters which befell human society in the intellectual and moral order, Christianity notwithstanding, he considers an argument in his favor, while

the good that was done, he would make believe, is due to man's innate powers. Humanity after all, he concludes, is thrown on its own resources. Church and hierarchy are, at most, merely attempts of our forefathers to put their honest religious emotion into some system. But those no longer control learning and law; they have forfeited their right. Let them die gently, as a token of gratitude! The theological wisdom which they bequeathed is now adjudicated by a court of reason.

Consequently, it is of no avail to postulate faith, as the old method does. The texture of mind and feeling of mankind in this age is woven by other looms than those used by our elders.

Some theologians, whose loyalty and ability are unquestionable, actually suggest a change of method in Apologetic Theology because of the conditions just mentioned. About six years ago Dr. Schanz, the eminent exponent of Catholic thought at the University of Tübingen, collated various theories of apologists in France and Germany and published them in a volume entitled, "About new Attempts in Apologetics"—*Ueber neue Versuche der Apologetik gegenüber dem Naturalismus und Spiritualismus.*

Naturalism is a sworn enemy of revealed religion. Spiritualism, in its last analysis, obliterates the reality and distinction of things and confounds the divine with the human. Both destroy the basis, supernatural truth, on which Christianity rests.

In addition, the sceptical mood of higher criticism has by this time percolated the minds of the masses.

Teachers of theology should, therefore, cease from obsolete reasoning and attend to pressing questions. Priests, too, being preachers of the Word, should supply demands made on the faith of the people. And how will they be able to do this, unless the seminaries in which they are trained look to actual conditions? Some, feeling the necessity more keenly, suggest even a total change of seminary education; but that is certainly due to an exaggerated fear. Apologetic Theology being only a fraction, though an important one, of theology, a change in that subject need not affect the entire system of seminary education. A renewal of spirit is not necessary so long as the training of priests in seminaries is "according to God, created in justice and holiness of truth" (Ephes. 4: 3, 4); and such it will continue to be, if seminaries observe what the Church demands.

In order to determine whether a new method is necessary in Apologetic Theology, let us trace in outline the historical development of the old method, then directly apply the result to the question under review.

Christian doctrine was never without defence. Being the embodiment of Christ and His Church, it will never escape opposition. It is a sign ever to be contradicted. Its truths are eternal and immutable. Man, however, to whom it is preached, changes. His view of it changes, owing to the light in which he sees it. The question, then, of an old and a new method is not a question of change of doctrine. "No man can build on another foundation besides that which Christ built." (1 Cor. 3 : 11.) The doctrine as well as the Church are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." (Ephes. 2 : 20.) But in the commission to teach it human labor is implied. Sacred science must grow by it, though the measure of revelation filled by Christ and His Apostles is beyond increase. The kingdom of God must be extended among men in time and place. The Church is truly the guardian and infallible teacher of the Word; her ministers spread it; yet in her schools, the workshops of her doctrine, the weapons to maintain her position are forged; her method of aggression is planned and put in execution. The Church is not dependent on her schools; quite the reverse; still they carry her case and plead it before courts other than her own. Then, rational nature being the abode of grace, many obstacles must be removed to prepare the habitation; and when grace actually dwells therein, the soul must possess itself in peace, at least be strong in the conflict.

Now all that work belongs mainly to Apologetic Theology. It addresses itself first of all to opposing thought; it does not so much convert, as forestall perversion. It demonstrates harmony between science and revealed faith. It excites further inquiry into matters of religion. Truths, otherwise natural and long unquestioned, as, for instance, the existence of God, the immortality of the soul,—though these properly belong to natural philosophy, to theodicy,—truths accepted in implicit faith, must pass muster in time of doubt and dispute. Apologetic Theology must sometimes engage in work that lies beyond the bounds of revealed

theology. It may safely borrow from other sciences, especially from philosophy, but it must as often look into assured results of other sciences before employing them in its own service.

When Justin the Martyr wrote his *Apologia* of Catholic faith in the second century; when Irenæus and Origen refuted the pagan, apostate, and heretic not long after, it was not a system which they exposed, but the belief of Christians which they defended. The Christians were calumniated; they were accused of conspiring against established law and order. The early defenders of the faith registered the sense of the Fathers and of Scriptures, to prevent distortion of revealed truth. Thus they exposed heresy by which the faithful might be deceived. Indeed, the pattern of such a method is found in the Gospel narrative and in the Epistles, principally in those of St. Paul.

When the violent persecutions ceased and the fundamental dogmas were finally extricated, Theology could collect and assert and put into a system of science what the past had furnished in defence of Christian faith. The science, of course, was developed by the minds of men in the light of revelation. It grew in proportion and harmony, in strength and beauty. It differentiated; its component parts came into prominence. Apologetic Theology then began its specific work; it investigated the basis on which the entire structure of theological science rests. St. Thomas of Aquin wrote his *Contra Gentiles* against the Arab and Jew, "ad veritaten quam fides Catholica profitetur, pro modulo nostro manifestandam, errores eliminandos contrarios." (Lib. II, c. 2.) Others wrote for a like purpose. Apologetic Theology does not undertake precisely what the missionary who preaches the Gospel to the heathen does; neither does it suppose that Christian doctrine has no inherent force to convince; but it gives the preambles for ready adhesion to revelation: it is a suffrage for reasonable service in faith.

In the sixteenth century, however, the sacred sciences were thrown into hopeless confusion by attempts to reform the Church in head and members. The last things were worse than the first. Enemies within the Church destroyed more than those without. The authority and jurisdiction of the Church suffered repudiation. The flood-gates of denial and doubt were opened. The teacher

of revealed truth was denounced; the Scriptures and tradition, the channels of that truth, as well as their divinely appointed custodian, were crippled and separated,—all which were once the rallying point of sacred science. Theology was now at the mercy of opposing elements. Questions held the attention of the theologian to the detriment of sacred science itself. In the confusion controversy was carried to the bitter end; method was left to look for itself. Every kind of discussion was employed,—now that of contrast, again that of comparison. But after a long struggle the outlines of the ancient science appeared again; and when the flood of controversy subsided, the deposit of faith was found safe in the bosom of the Church. Apologetics did faithful service, but were now spent. They were re-arranged in the respite that followed, which happily lasted long enough for treatises on "The Church" "The Scripture," and "Tradition" to be affixed to the course of theology. They were henceforth called *De Locis Theologicis*. Thus there was at least a systematic addition.

The fundamental principle of the Protestant system, a substitute for the infallible authority of the old Church, soon bore fruit of its own. Scripture, henceforth to be regarded as the only source of revealed truth, was to yield the faith which everyone in his own judgment would derive therefrom. The result was not only a human religion, but a revelation reduced to such natural proportions that Christianity no longer recognized its supernatural origin and quality. The divine and the human were strangely confused; the one was but a higher potential of the other. Advanced natural sciences gave a vantage and a new view of things. The old view was now classed with fiction. Hence it was necessary to invent a new method to make religion a credible doctrine, to reconstruct the foundations of belief. Here was a new task for Apologetic Theology. Altogether a work without a parallel in history. Christianity was paraded in disguise. Being of pleasing appearance it ingratiated itself and seduced even the unwary. A sympathetic, yet firm hand was wanted to discover the sham.

Trusting to past experiences and that "the gates of hell shall not prevail," the matter might have been left to take its own course. Theology had been faithful to its duty heretofore, why

should it not be so now? Those who are in control of it have besides no misgiving as to the outcome. Indeed, on close observation we find theology still clings to ancient forms with great tenacity; for in the present methods of Apologetics traces of attempts in the early ages are easily discernible. Why should the old method be put aside? Is the mould into which the apologist of bygone days cast his thought, to be broken; are even thought and mould to be entirely relegated to the background?

It appears not, if the function of Apologetic Theology is such as history proves it to be. The fruit of long years of labor is not willingly given in exchange for an equivalent of passing value. Hence the conservative tendency to retain the old method.

Apologetic Theology is of undoubted import, and no course of theology is complete without it, if historical development in theology counts for anything. It deals with fundamentals. It may not always be called by the same name, but its function is ever the same. It establishes the fact of a supernatural revelation; dwells on the signs which accredit that fact.

The character and doctrine of Christ are facts and signs at once of the supernatural mission of Christ; indeed, Christ is the Word of God made flesh. Hence, Apologetic Theology begins with the life of Christ, that being the most forcible evidence in favor of revealed religion. It is accessible to all and congenial. In some instances it undertakes to demonstrate the genuineness and trustworthiness of the Gospel narrative, because therein is contained the Life of Christ. That demonstration properly belongs to another branch of theology; still it is happily repeated in Apologetics, in order to secure the main witness against objection. The fruits of the life and teaching of our Saviour further attest the truth of His assertion: "I am come out from the Father." Millions have believed Him, followed Him, and were happy in Him.

That which proves the superhuman wisdom and power of Christ to a student of history is the organization by which He perpetuated His mission. Fully conscious of His authority He committed the power and grace of His life to a body of men who formed the nucleus of His Church. It is here that Apologetic Theology must meet denial of the divine origin of the Church.

History must be made to give up its treasures to rescue the truth of the Saviour's promise: "Thou art Peter, the rock, and upon this rock I will build My Church."

But researches into history alone would not suffice: there must be reasoning on the facts which history furnishes. Internal and external criteria must be sifted so as to evince the supernatural character of revelation. The genesis of Christian faith is divine. God speaking to man, disclosing the relation of man to God, the special providence of God, beyond that known by man from nature, accompanied His word with such credentials that preclude all reasonable doubt.

Miracle and prophecy, the beauty and efficacy of doctrine, both combined make it an undoubted conclusion that Christ is of God. His Passion, Death, and Resurrection in particular confirm it, while the comfort they lend to human life defies comparison.

Acquiescence in whatever is revealed on the authority of God, is indeed an operation of divine grace, not of scientific proof; yet that Christianity is God-given, and not due to human genius, is a conclusion to be exacted from Apologetic Theology according to the old method, that is, its main function. Any other method that fights shy of that conclusion cannot be adopted. Besides, the old method prepared for theology proper in a manner to persuade anyone of good will. Why then, it may be asked, is a change suggested? For two reasons: first, some contend that Apologetic Theology should now extend its rule over all theology; others, again, satisfied with the province ordinarily assigned to Apologetic Theology, think its manner of handling questions now mooted should accord with modern methods, and not serve a habit of thought long obsolete.

There is some truth in the first contention. Every article of faith must be defended. The history of dogmas records how heresy and schism necessitated study of particular questions; how the Church finally put an end to strife by infallible definition of the points in dispute. In our time special objections are made against many, if not all, dogmas. And it would be useless to answer them under general heads. Historical research now becomes more critical, discoveries in the sciences, gone beyond their borderland in the past, naturally furnish

difficulties against single dogmas, such as earlier theologians hardly imagined. The modern apologist has a duty to remove those obstacles to show that faith is a reasonable service.

But it must be remembered that this is not the function of Apologetic Theology, in the sense explained above. If all theology were reduced to a defence, what would become of sacred science? The articles of faith, it is well to note, are taken from the deposit of it, from Divine revelation. To prove the existence of that, and that the Church has divine authority to define infallibly what is contained in it, is preëminently within the competency of Apologetic Theology. Speculation and positive theology prove and expound the mysteries of revelation; though they do not prove, but suppose that revelation. Some truths contained in revelation are, indeed, within the grasp of human reasoning. The naked eye often sees their force and beauty. Their very naturalness sometimes attracts an outsider. And when truths escape created intellect, the theologian still tries to make them plausible by deeper reflection upon them. Simple as well as complex dogmas are defended against misapprehension and distortion. The light that shines from revelation is in all those cases indispensable; and though the opponent may not acknowledge the light, he cannot reasonably deny the revelation, if Apologetic Theology is faithful in its service. But to extend its service over all theology would result in a confusion of two distinct parts of sacred science. There are excellently written books in which the main dogmas, at least, are treated in an apologetic manner. The defence of them is, in some instances, masterly. But the form is, after all, scholastic—that is, an exposition of faith by reason, guided by the light of revelation.

It is difficult to be equally generous in one's judgment regarding the second reason for a change. Apologetic Theology is restricted to its proper sphere indeed, but there is dissatisfaction with its method. That is said to be out of date. The genesis of Christian faith, how it harmonizes with human thought, and responds to man's highest aspirations, should be shown by a more forcible method. The human in Christ should be emphasized, His charity, the sanctity of His doctrine, the benign influ-

ence of His Church, in short, the beauty of Christian ethics should be pressed into notice. Miracle and prophecy, which are external witnesses to Divine revelation, being distasteful to an incredulous generation, such as ours, should not be urged as though there were no other proofs equally strong. On close inspection, this suggestion, if acted on, would really bring about a perfect change. The beauty of a life such as Christian faith teaches would certainly attract many people; an appeal to the heart of man may be more effective; but it is, after all, miracle and prophecy by which God Himself accredited His revelation. Hence the old method obeyed divine example. It does not neglect, however, to reason on the intellectual and moral qualities of man. It tries to give reasons of belief from ethical and æsthetical sensibilities. The actual results of Christian life, ascertained from history and experience, are made to testify. Of course, the existence of God, the immortality of the soul, the free will of man, are truths it usually borrows from philosophy; in some cases it undertakes to prove them; but the reality of miracles and of prophecies, their bearing on revelation, are peculiarly its subject-matter. It defends them against a false science and distorted history. Now, any method that conveys conviction of those truths to the modern mind should not be cried down, but applauded. There is in it no sacrifice of principle. Some things may be passed over in silence, but no important truth. No science can afford to neglect its principles, because its opponents happen to dislike them. There must be a common basis, and Apologetic Theology is intended to establish it. If the enemy is to be met on his own ground, his position must be studied indeed, but there is no need to throw off all our armor to reply to him. Passing condition should not detract from enduring truths. A supposition too much in vogue, that the old method of Apologetic Theology is out of date, seems to be the main source of dissatisfaction with it. The conservative theologian, it is asserted, is too much in love with the past and too little informed of proceedings and results in modern sciences. If that is so, then the underlying theses of Apologetic Theology ought to be brought into friendly relation with the fixed data of history and experimental sciences by theologians competent in both fields,—the gain would be incalcu-

lable,—but neither those theses nor their proofs could be altered, because definitions of faith contain them.

The promoters of the supposition too often delude themselves and others: "Ea autem quae supra humanam cognitionem divinitus revelantur, non possint confirmari ratione humana, quam excedunt secundum operationem virtutis divinæ," is a fundamental law of apologetics, though St. Thomas immediately adds the text of St. Mark's last chapter: "Praedicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis"; and in another place: "Fides habet tamen inquisitionem quandam eorum per quae inducitur homo ad credendum, puta quia sunt dicta a Deo, et miraculis confirmata."[1]

They are impatient with an unwillingness to adopt theories and surmises of the sciences, and believe Catholic theology is on that account retrograde. They forget that it advances under safe conduct. There are examples of anxiety to hurry theology and to urge seminaries speedily to adopt new methods, but the prudence of conservatism has proved itself. What St. Bonaventure wrote in his prelude to the second book of the Sentences is applicable even here: "Non enim intendo novas opiniones adversare, sed communes et approbatas retexere."

The rule of no change is not of course a cast-iron one. Whoever looks into modern text-books of apologetics will notice now the old and new are employed side by side. They cannot give the student what actual experience alone can give him, yet they acquaint him with what is necessary. Let him who writes for the public, or who takes up the gauntlet where it is cast down, employ whatever method is most effective, but for the purpose of teaching apologetics the old method should not be ruthlessly cast aside. It thoroughly answers the fundamental questions: Is there a divine revelation; is it attested by signs that prove its supernatural character; is there an authority commissioned to teach it? The answers are harder to give than they were a half-century ago; the roads thereto are more devious, the detail is intricate, but the old method in the main is still equal to the task.

JOSEPH SELINGER.

St. Francis Seminary, Milwaukee.

[1] IIa IIae, Q. 171, a. 1; and IIa IIae, Q. 2, a. 1, ad Iam.

IN FATHER MARTIN'S LIBRARY.

VII.—I LEARN SOMETHING ABOUT CHURCH BUILDING.

FATHER Martin was called down to the parlor once more, and our guest and I discussed the likelihood of my being removed to the charge of Hobart parish.

"I should dislike the change very much," I said, "not only because it involves the prospect of having to build a church under seemingly adverse circumstances, but also because I have grown to like Father Martin's company and feel that I am beginning to understand my duties as a missionary priest."

"You are quite right. The daily associations with a man like your pastor are of incalculable advantage to a young priest, and you are lucky in not being swayed by any ambition of independence which might cause you to undervalue your opportunities. Still Hobart town is a parish which will try your strength to advantage, and I imagine you will find time to run over here at least once a week, to have a little chat with our friend Father Martin about your affairs. As for the trouble with the people, let me tell you that the temper of a congregation will depend entirely upon the temper of its pastor. *Sicut rex ita grex* is an old and very true adage. There will be difficulty in the beginning, because you will have to live down the prejudices created by previous circumstances; and there are black sheep or goats as likely in this as in every herd, that may give you concern or make trouble, despite your best endeavors; but the bulk of the Catholic people are readily influenced for good by a pastor who shows that he has their welfare at heart. They feel proud of a man who is faithful to his duty and takes a kindly interest in their affairs, not through curiosity, but from a desire to be helpful to them. Eloquence and fine manners count nothing with them aside of that genuine priestly sincerity which characterizes the true pastor who cares for the souls of his people more than for his own comforts, or even his reputation. I say—even his reputation, for although a good name is a very essential requisite for missionary success, a priest need never make it his special aim to secure popularity or to cultivate a reputation."

"Why?" I asked.

"Because the virtues of charity and zeal and wisdom which the Church inculcates in the daily duties she imposes upon the minister of the Gospel are themselves the preservatives of a good reputation. The priest who reads his Office with attention and devoutly, who takes some thought about the duty he owes to the Blessed Sacrament, the sick, the children of his parish—such a priest cannot but edify. I have known pastors who had strange eccentricities and were rather uncouth in appearance and manner, so as to offend the fastidious; yet they did not thereby forfeit the general esteem which made their words felt, their ordinances obeyed, and even their shortcomings in a manner respected. There is a wide difference between this esteem in which a good priest, however modestly gifted, is held, and the glamour of success which the world heralds as 'popularity'—

Vox popularis
Sonitus maris.

Success and real efficiency are very different things; indeed, they are often enough quite opposed to each other, as you will learn soon when you have to deal with the men who are talked of as successful. I remember a dear old Jesuit Father who combined the prudence of the serpent with the heavenly simplicity of the dove, on one occasion giving his view about a young priest at the Synodal examination for a vacant rectorship. The young man was clever, a 'hail-fellow-well-met' among his brother priests, and he passed a fine examination, so that the odds were all in his favor against some older applicants."

"What have you against him?" said the Bishop, noticing that when the priest's fitness came up for discussion the old Jesuit kept a discreet silence.

"Nothing against him. I am not perhaps sufficiently well-informed about his past activity, although I notice that the papers have been printing much of his doings of late with applause. The priest must be well known in the parish for which he applies."

"Ah, that insures his being received well by the people of the new place. There is a great deal to be done there, for they have no suitable school building; there are, moreover, some debts,

and this young man seems full of vigor and ambition. He collected, I am told, nine thousand dollars for the Popular Relief Fund in the city, by giving lectures and recitals, in which some of our most influential non-Catholics took part."

"Oh," said the old Jesuit, "and he leaves, I presume, his parish in good condition?"

"Splendid! He built a magnificent rectory and school within the last five years, despite the fact that he was much called upon to take interest in charitable and patriotic affairs outside his parish, which obliged him to be often absent from home."

"And he has all the debt paid on the rectory and school in his own parish?"

"I don't know. How is that, Father Richard?" said the Bishop, addressing one of the neighboring rectors present who had been diocesan chancellor and belonged to the building committee.

"There is some hitch, I fear, in the matter. We approved the plans, as your Lordship may remember, on the assurance of the pastor that he could easily raise the money. And appearances favored the prospects. But I hear there has been a falling-off in the popular zeal and in the contributions, for some reason or other. The contractors seem anxious to secure their liens, and the property is altogether heavily mortgaged. Father Poplar said this morning, when I asked him about the condition of things, that they would be all right if a new man were to go there. He had had so many projects in hand of late that matters at home got beyond him. Besides, he thought, the people were tired of him. He had been with them six years and they were not a class on whom he could make an impression."

"But," said the Bishop, "I received a petition only two or three days ago from his parishioners, asking that he be retained, because he had done so much for them. It is signed by three of the leading members, who ostensibly speak in the name of the entire parish. The petition is extremely eulogistic, and I felt strongly inclined to accede to it, if Fr. Poplar himself had showed any disposition to yield to the affectionate appeal of his parishioners."

The old Jesuit smiled, but said nothing more, whilst His Lord-

ship became pensive. The end of it was that the young pastor who had made so brilliant a show was for a time left in his parish —"because your people don't like to lose you," said the Bishop to him, "at least until the school is paid for."

Six months later, a delegation called on the Bishop, complaining of the total neglect of their affairs by the pastor, who was interested in everything except his parish. The school, a magnificent building, was unused, there being an injunction upon it for unpaid debts. The people knew a great deal of their pastor from the newspapers, but the work of the parish was mostly done by an infirm priest who acted as assistant and *locum tenens*, though he could not preach or give instructions, and often failed to say Mass more than once a week. The protest was news to everybody, the Bishop included. The priest's excuse was that he had lectured and labored for the good of religion, but felt unsuited for a small country parish. He asked therefore to become assisttant in the city until the Bishop might see fit to assign him a city parish, for which he had passed the Synodal examination. The city parish never came. The priest is a soured and disappointed man who is continually quarrelling with the authorities, and not so very popular after all, at least with the better class of his fraternity.

"Well," I said, "I trust that if the Bishop really wants me to go to Hobart, the Lord will supply me with wisdom to manage things rightly. What I dread most is the task of building, especially of correcting the mistakes in the old plans which have been partly carried out. I have not the remotest notion of what kind of a church should be built there, and would probably make a worse mess of it than my predecessor."

"Not at all. The thing is simple enough. Get a clear idea of what a Catholic church building must be; and what it must be for your special locality. First see that you have the necessary space to accommodate the present congregation, with due allowance for probable developments in the future. Then construct an edifice by which the allotted space is made serviceable for every purpose to which a Catholic church building is devoted. Finally, arrange your appointments within and without so as to attract the minds and hearts of the congregation to a proper use of the

accommodation and the devotional incentives which the Church through her ministry affords them. Put these requisites into the hands of an honest architect, and he will make his plans to suit your purpose, instead of making your purpose suit his architectural fancies or ambitions. It is a mistake to leave the suggestion of a plan to the builder, unless he is thoroughly familiar with the requirements of Catholic worship and the parish in which he is to build. You must give the size and form of the hall, with all the requisite compartments. He will give it artistic expression and constructural accuracy, and suggest the proper material and decoration; and even in these matters he is to follow the traditions of Catholic symbolism which make a church building in its symmetrical details a sermon in stone, a collection of texts in plastic or colored design which the preacher may enlarge upon and unfold to the congregation, thus making them a source of constant suggestion of spiritual aims to the intelligent and devout visitor to God's house."

"But then one has to have at least the knowledge of these requisites and appointments."

"Assuredly. And you have that knowledge, as every priest who gives attention to the objects around him in the church must almost unconsciously acquire it. Take your liturgy. What does De Herdt or Wapelhorst say on the subject? Probably little; but enough to guide you in the main with absolute safety in constructing a church upon Catholic principles. They will tell you what the ancient churces built in Rome during the early ecclesiastical period contain, and the purpose of their separate parts."

"I was under the impression that the Roman churches, that is the basilicas, represented merely the transformation of the ancient shrines used for pagan worship, and of secular palaces adapted to the uses of the faithful for the celebration of the Holy Sacrifice."

"That is true of the earlier period of the Christian worship, during the three centuries of persecutions. At that time the celebration of the Holy Mysteries took place either in the catacombs or in the *triclinia*, or halls of the palaces belonging to wealthy Christian converts like Pudens, Cæcilia, Lucina. These alone were sacred from spying intruders, and having been used as temporary places of worship, they were later on, when under the reign

of Constantine the exercise of Christianity was publicly recognized as lawful, turned into churches. In the African Church a similar transformation took place with regard to the so-called *oici* of the Egyptians, which were divided by continuous rows of columns, into three naves. Naturally this style was retained for a while, and all the basilicas built under Constantine show the same form. From that time on, however, there is a steady recognition of liturgical purpose in the construction of church buildings. The ground plan has for the most part the form of a parallelogram. The entrance is from the west, the altar stands in a semi-circular recess (*apsis*) at the eastern end. The entire edifice consists of three distinct divisions—the Vestibule, the Nave, and the Sanctuary.

"The Vestibule formed a very important and necessary feature in the construction of the church. It took the place of the Court of the Gentiles in the Jewish Temple. Here gathered the converts who were not yet baptized and therefore not allowed to assist at the sacred mysteries of the Holy Sacrifice. Here also were detained public penitents who had denied the faith or given scandal to the faithful, and who were not admitted to partake of the Holy Table. They might hear the voice of the Bishop preaching or the lector reading the Epistle and Gospel, but they could not lift their eyes to the tabernacle or kneel within the hallowed precincts where the faithful were assembled in prayer. Frequently the vestibule consisted of two parts, an outer porch where the penitents (*flentes*) stayed, and an inner hall (*narthex*), where the catechumens knelt."

"There appears no reason," I said, "for such an arrangement now, since the people are allowed indiscriminately to enter the church and assist at the sacred functions. The beggars seem to take the place of the public penitents, and they mostly prefer staying in the open."

"The ancient Discipline of the Secret (*arcanum*), which did not permit pagans or public sinners to enter the Holy Presence, has indeed passed away, but there is still good reason for retaining the vestibule as an integral feature of every Catholic church. In the first place the liturgy of the Church cannot be carried out as it should with regard to solemn baptism, or the admission of converts, or the blessing of mothers (churching), where the vestibule

is wanting. The necessities of our missionary conditions have, it is true, induced us to dispense with the requirements of the Ritual, and in this respect we are much like the primitive Christians at the time of the Apostles. But where the Catholic religion is free, and where we can build our churches according to the traditional and prescribed plan, there seems to be no valid reason for dispensing with the architectural appointments which foster the beautiful and instructive discipline of the Church. If, instead of simply consulting personal convenience by baptizing in the sacristy, we were to perform the initial ceremonies, as directed, in the vestibule, and the remainder in the baptistery which is near by, the action itself would speak to our people, or at any rate, if explained, would make them better realize the meaning of the solemn admission into the fold of the Church through baptism. The early Christians felt the importance of the privilege of being permitted to assist at the Holy Sacrifice.

"Besides this," continued Father Bernard with animation, "the vestibule is a practical necessity in our churches, in order to safeguard the reverence due to the sanctuary. Where such a barrier to irreverence is wanting, you will see people walk into the church talking, laughing, with their hats on, altogether forgetful of the Tabernacle; and the spirit of levity or thoughtlessness with which they enter, is apt to have its effects during their assistance at the holy functions. If I were Bishop I should allow no church, however humble, to be erected without a vestibule. By the few dollars which its absence saves the builder, the Lord is deprived of real service, because devotion is habitually lowered and lessened, and the church becomes often a mere public hall where some pray and some merely stay, but all suffer through the general lack of a devout sense of separation from the outside world."

"Then the baptistery should be near the entrance to the church?"

"Obviously."

"And what are the other essential appointments?"

"From the vestibule you enter the *Nave*, that is, the interior of the church. This is divided lengthwise into three parts, the right nave, toward the south, for the men, the left nave for the

women. The centre aisle was usually occupied by the surpliced choir of boys or minor clerics, and in it, near to the sanctuary, stood the pulpit and the reading desks for the lectors.

"The *Sanctuary*, also called *presbyterium*, *bema* or *apsis*, was separated from the nave by a railing or screen. In the centre of the sanctuary, which had a semicircular form, stood the main altar. The altar was sheltered by a canopy supported upon four columns. This is what the old liturgists call the *ciborium*, or tabernacle cover, because it protected the altar during the celebration of the Eucharistic mysteries, or the pyxis containing the Sacred Host which was retained there. Around the altar in a semicircular line were the choir-chairs of the priests and sacred ministers at Mass, the central seat directly behind the altar being somewhat elevated above the rest and reserved for the Bishop. This last feature was of course omitted when churches multiplied for purely missionary purposes."

"And where should the sacristy be?"

"It is sometimes placed behind the sanctuary with two doors leading into it. The most desirable place is to the south of the sanctuary, so that the celebrant of Mass may approach the altar from the epistle side."

The Choir and the Singing.

"Father Martin has often spoken about changing the position of the organ choir in our church here. He is, in a manner, dependent on the organist, though I think it would not take much to induce him to have a choir of children trained by the Sisters to do all the singing. It annoys him not to have the singers in the organ gallery under perfect control. I suppose, a certain amount of distraction, which may sometimes mean irreverence, is inseparable from the conduct of a modern, mixed choir; but there are times and circumstances when there are evidences of ugly counterplays apt to cause scandal in the parish, if not in the church during service. Musicians have their own ethics, and these are not always in harmony with principles of charity and humility, or with the practice of external religious devotion. Of course, Father Martin would never allow a non-Catholic to play or sing in our choir, not even at our festivals for the benefit of the church. He says

that it opens the way to all kinds of misunderstandings and disedification, whatever good feeling there may exist socially under other circumstances. He traces the growing custom of having Protestant hymns and secular pieces introduced at funeral services and weddings to the promiscuous admission of non-Catholics to our church celebrations."

"There is a good deal of truth in that. It seems a singular perversion of the idea of worship of the true God, to allow the children of Baal to express the feelings of devotion which the children of His special consecration should entertain. We hire pagan musicians to make music, not for the Most High in the inner sanctuary of His temple, but for the ears of a distracted congregation; there is, in the whole proceeding, a sort of systematized irreverence and affront, which assumes that fine sounding voices and the mechanical tinkle of the organ music are sufficient to supply the devotion of the heart which God requires from us, and which is pleasing to His ears, even without the accompaniment of lyre, or harp."

"Perhaps the universal fastidiousness of our modern congregations demands some concession to the popular taste by way of interpreting the expressions of the heart," I ventured to suggest.

"Fiddlesticks! If we fail to impress our people with the conviction that they must come to the church for the purpose of learning the truth, and of making prayer and sacrifice, rather than to be attracted by a serenade, ostensibly addressed to God, but really meant to pander to the weakness of people who feel that the service is too long for them unless they can be amused, then I say we ought to go into the pious show-business, but out of God's church. I admit, it takes a good deal of courage and perhaps even more of prudence to introduce a simple choral service, where people have been accustomed to the concert system; but it would soon repay in unexpected increase of real piety, and that is the one object of our church organizations."

"But the choral service cannot be so easily maintained, I imagine. It needs a set of trained singers, and a good deal of practice—of a kind which the young men don't, as a rule, relish."

"That is certainly true. It cannot be done at once in every sort of congregation. If it could, there would be, no doubt, more

of it, for many a pastor is heartily tired of the eternal squabblings which his choir performers cause among themselves, and of which he is occasionally bound to take serious cognizance. But the thing could be done, if the main purpose were simply kept before the people."

"How, then, would you go about reforming the present condition of things?"

"Oh," laughed Father Bernard, "you press me a little too closely. It is a case of reform among the cloth. As Pope Pius V said, when there was question of introducing the legislation of the Council of Trent: 'We must begin with the Cardinals.'"

"I see. But, suppose now, that you have a priest like myself, who has at least the good will to see things go right under his management. Father Martin has often said to me: 'Waldon, you have got a good ear and voice; with a little exertion you might make yourself master of the choral music, and teach the boys and young men to sing at our service. There are some that have good talent, and that could certainly be led. For Vespers and afternoon services, you have the Sodality girls and school-children. In time, we might have congregational singing.' My answer has always been that I have no experience in such matters, and I feel that if we let our mixed choir disband, we might have nothing at all to replace it, unless I were sure to succeed in forming a boys' choir."

"The difficulty is not so great as you imagine in your case, because you don't seem to shrink so much from the labor involved in the attempt, as from the fear that it might not succeed. Now, the question of success is answered as soon as you make the attempt with a clear understanding all around as to what you mean to do. In the majority of cases, a pastor who sees the desirability of doing away with mixed choirs of the objectionable sort, sets out with the idea that a priest must be exceptionally endowed for the work of introducing the change. He looks for an assistant priest who is capable and willing to take the music in hand. That young priest is apt to be absorbed in the task, makes a monopoly of its importance, and runs into the extreme of spending his priestly energy in giving illustrations of church music. If, perchance, he is called to another sphere of activity, and there is no

one of equal energy and talent to take his place, the whole system collapses, and the pastor finds himself compelled to go back to the old mixed choir, which is equivalent to confessing that choral service and popular chant are a mistake.

"If he finds a layman, a good music-teacher, trained perhaps in the excellent school of the Milwaukee Normal Seminary, he has, of course, some guarantee that the service will be carried out systematically. There is only this difficulty—that a professional teacher will be exacting, to a certain degree, in being seconded by the pastor. He will make demands upon the singers which the success toward which he strives, makes imperative to his mind, but which he has not perhaps the personal gift of exacting with grace, or without an appeal to the authority of the pastor, who finds himself compelled to drive, reprove, and punish, unless he will run the risk of alienating the music-teacher and bringing things to a standstill. All this is likely unless the teacher possesses exceptional tact and prudence. Now, it seems to me that, since both the aforementioned conditions are fraught with some danger, and since, in any case, it would be impossible to find a very large number of priests, or lay-teachers, who could bring a perfect technical knowledge to their task, we should set our aims somewhat lower, in the hope of more tangible results.

"If you ask me how you ought to begin in a congregation where things are of the average order, there being no difficulty in getting the school-children or in reaching the bulk of the congregation, since the people must he made co-agent in such a reform, I would suggest the following lines of conduct.

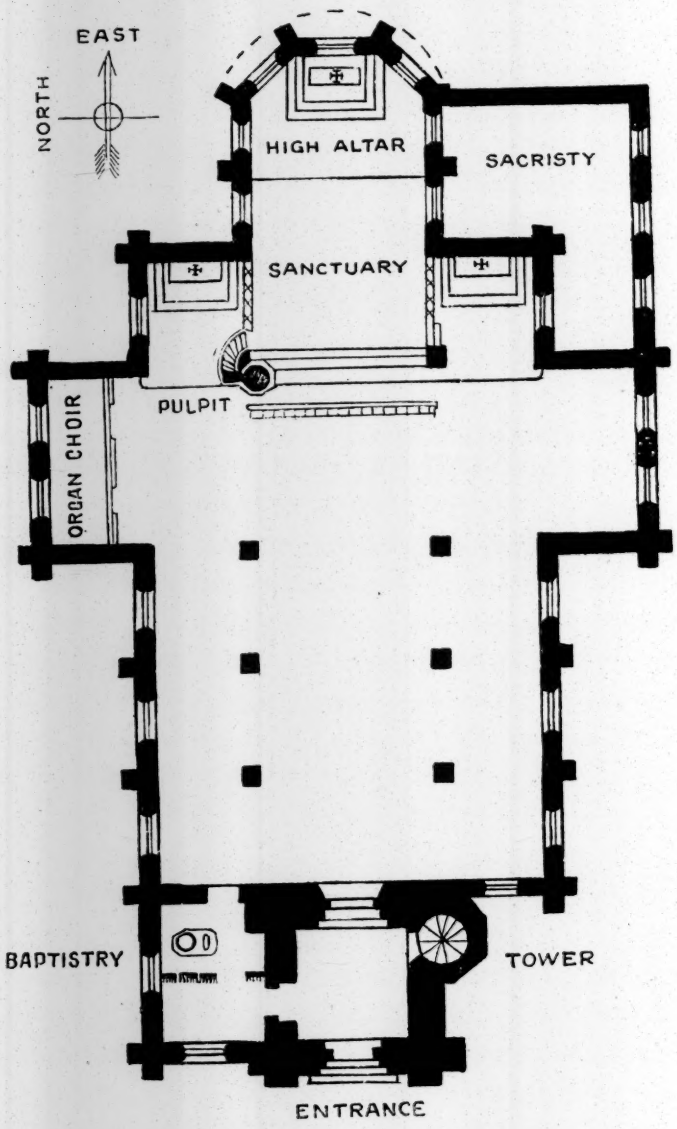
"First, I would advise you to meditate for a week on the question, What is the most essential requisite by which our people may be led successfully to their salvation? My answer would be: They must know what to pray for, how to pray, and they must also do it. Now the priest's office—and on its right fulfilment depends his entire efficiency—is to teach his flock how to pray and what to pray for, and to induce them to do it. The whole mechanism of pastoral work is instituted primarily for this. It is true that the Sacraments have their virtue in themselves and produce certain effects in the soul which, so to say, transform its

quality and render it capable of a nobler exercise of its faculties than would be otherwise possible. But the capacity for this nobler exercise is brought out into meritorious action through prayer. Hence the Church herself surrounds the essential sacramental rite with a ceremonial which is only a translation of prayer through symbolism and invocation. A congregation in which the majority of the members understand how to pray is the easiest to manage Its fervor will furnish ten times the necessary means to build the most magnificent church, school, and parish house, endow hospitals and orphanages, without any extraordinary exertion on the part of the pastor. St. Paul converted thousands of the best educated Greeks and Romans, and I fancy he had no mixed choir except such as is implied in congregational singing. We read that the early Christians habitually chanted hymns and psalms at the services of the *Agapé* and the Mass. They had not much opportunity for technical practice and probably no professional choir-leaders. St. Francis Xavier taught his Indian converts the prayers and doctrines of the Church by having the little children sing them aloud, and the effect remained for centuries.

"Why then should not any priest with a barely ordinary musical gift, but with the will to make a sacrifice of time and energy to teach the people the importance of a devout and prayerful attitude in church, succeed in similar fashion to form a modest band of little singers to lead off the principal devotions?

"But the people must be informed of this purpose, in order that they may be prepared to sympathize, to allay the criticism of the fastidious who do not understand, and to coöperate with the efforts of the priest to make them feel that the house of God is a house of prayer and not a religious concert-hall for the display of individual or corporate talent.

"That is all. The further means and ways would soon be found in the awakening interest of the congregation. It would be more difficult, of course, in large city churches where the flock is scattered and uncertain. Indeed large congregations are always a hindrance to perfect missionary work, and if we were to adopt more commonly the system of building small churches, we should have infinitely more success. Priests would be kept more busy, but their work would be more fruitful and lasting.


EAST
NORTH
HIGH ALTAR
SACRISTY
SANCTUARY
PULPIT
ORGAN CHOIR
BAPTISTRY
TOWER
ENTRANCE

Our people are generous; they are generous even when they are not devout; but they would be more so, if they knew how to seek the little church in all their needs as a source of counsel and peace.

"In short, let us return to the modest service of primitive times, and thence gradually build up a custom of congregational singing. It will be a trifle unfashionable, and will not yield the rapid success that we are accustomed to when we can hire organists and singers for money to make a brilliant display; but it will be the Lord's real work, and the people will soon know it and be the better for it."

"Then you would have no organ gallery in the church at all?"

"Oh, yes, perhaps it might be put in a different place,—that is, near the Sanctuary, where the singers and the sacred ministers are in closer contact. That was the way in the older churches."

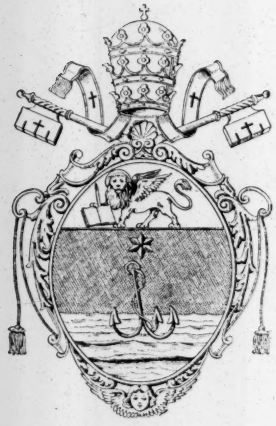
"I wish you would draw me out a sketch of what a church building for our times and country should be, at least in its essential features."

"With pleasure, although you will find better directions, that is, more accurate plans in some of the recent liturgical text-books. Van der Stappen has explicit descriptions on the subject in his new series of the *Liturgia Sacra*."

Father Bernard then drew on a sheet of paper the outline of an ordinary church with its different appointments. Afterwards I got a copy of Van der Stappen's work in four volumes, and found that his suggestions for the building of a church harmonized entirely with my sketch.

It was growing late, but we had forgotten the passing of the hours, and as the night was clear I proposed a short walk in the open air, preparatory to retiring for the night.

ARTHUR WALDON.



Analecta.

E S. CONGREGATIONE RITUUM.

I.

DUBIUM CIRCA RECITATIONEM OFFICII IN FESTO S. J.-B. DE LA SALLE.

R. Fr. Robustianus, Procurator Generalis Fratrum Scholarum Christianarum, a Sacrorum Rituum Congregatione insequentium dubiorum solutionem humillime expetivit; nimirum:

Ex concessione Apostolica, Congregationi Fratrum Scholarum Christianarum indultum est, ut festum Sancti Ioannis Baptistae de la Salle, eiusdem Congregationis Institutoris, sub ritu duplici primae classis cum Octava recolatur cum Officio ac Missa propriis. Quum autem Fratres memorati Instituti ad recitandas horas canonicas minime teneantur, et apud se habeant vel fixos capellanos, qui a R.mo Ordinario designati, sunt addicti ipsorum domibus ad obeunda munera ministerii ecclesiastici, vel etiam Sacerdotes, qui alicui paroeciae, veluti coadiutores, operam navantes, aut ecclesiastico aliquo beneficio fruentes, locum tenent capellani in domibus Fratrum, et sacras functiones ibidem explent, et Sacramenta administrant, hinc quaeritur:

An supradicti capellani fixi, vel Sacerdotes vices capellani gerentes, teneantur ad recitationem Officii proprii eidem Congre-

gationi concessi in festo et per Octavam S. Ioannis Baptistae de la Salle?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, rescribendum censuit:

Nec primos, nec alteros capellanos teneri in casu.

Die 23 Januar. 1903.

S. *Card.* Cretoni, *Praef.*

L. † S. D. Panici, *Archiep. Laodicen. Secret.*

II.

Preces post Missam a Leone XIII praescriptae adhuc sunt dicendae.

R.mus D.nus Michael Andreas Latty, Episcopus Catalaunensis a S. Rituum Congregatione sequentis dubii solutionem humiliter expetivit; nimirum: "An preces post missam a Summo Pontifice Leone XIII praescriptae adhuc ipso defuncto dicendae sint?"

Et S. eadem Congregatio, referente subscripto Secretario, audito voto Commissionis Liturgicae, omnibusque mature perpensis rescribendum censuit: *Affirmative.*

Atque ita rescripsit die 11 Septembris 1903.

Marius *Card.* Mocenni.

L. † S. D. Panici, *Archiep. Laodicen. S. R. C. Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

Indultum pro Sacerdotibus Tertii Ord. Saecularis S. Francisci.

Beatissime Pater,

Sacerdotes Tertii Ordinis Saecularis S. Francisci, ad osculum S. Pedis provoluti, humiliter implorant ut, qui ex ipsis, muneribus Sacerdotalibus impediti fuerint quominus adsignatis diebus Ecclesiam vel Oratorium adire valeant ad recipiendam Benedictionem Papalem vel Absolutiones Generales cum adnexa Indulgentia Plenaria praefato Tertio Ordini concessas, easdem recipere possint quocumque die inter festi octiduum occurrente, ne tanto bono spirituali inculpabiliter priventur.

Et Deus etc.

Vigore specialium facultatum a SS. D.N. Leone Pp. XIII sibi tributarum, S. Congr. Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces, ceteris servatis de iure servandis. Contrariis quibuscumque non obstantibus. Praesenti in perpetuum valituro.

Datum Romae ex Secretaria eiusdem S. Cong. die 11 Februarii 1903.

A. *Card.* TRIPEPI, *Praef.*

E S. CONGREGATIONE S. OFFICII.

FACULTAS ADMINISTRANDI SACRAMENTUM CONFIRMATIONIS SUBDELEGATUR SIMPLICI SACERDOTI.

Beatissime Pater,

Episcopus SS.mae Conceptionis de Chile ad pedes S. V. provolutus exponit, quod in sua Dioecesi, in qua decies centena millia hominum numerantur, non potest ipse administrare omnibus Christifidelibus Sacramentum Confirmationis; quapropter S. V. orat, ut sibi concedat facultatem benevisum Sacerdotem delegandi, qui inter limites suae Dioecesis dictum Sacramentum conferre valeat.

Fer. IV, 4 Martii 1903.

In Congregatione generali S. Romanae et Universalis Inquisitionis habita coram EE.mis ac RR.mis Cardinalibus in rebus fidei et morum Inquisitoribus generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Iuxta decretum 9 Maii 1888, quod ita se habet: Supplicandum SS.mo pro facultate subdelegandi unum vel alterum presbyterum, concedenda per Sacram Congregationem Negotiis Ecclesiasticis Extraordinariis praepositam non solum Episcopis petentibus, sed etiam aliis qui in similibus circumstantiis reperiantur, durante eorum munere.

Sequenti vero Fer. V, die 5 eiusdem mensis et anni, SS.mus D. N. Leo Pp. XIII, per facultates E.mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

I. *Card.* MANCINI, *S. R. et U. I. Not.*

E S. CONGREGATIONE CONCILII.

VICARII PAROCHORUM POSSUNT TRANSFERRI, NEDUM EX CULPA, SED ETIAM PRO OPPORTUNITATE ET MAIORI BONO ECCLESIAE, IUDICIO ORDINARII.

Eminentissime et Reverendissime Domine mi Obsme,

Vehementer obstupui de interpretatione quam in quondam opusculo datam inveni litteris, de mandato S.mi D. N., ab infrascripto S. huius Congregationis Concilii Secretario conscriptis patrono sacerdotis Allegret.

Harum litterarum duplex est pars. In prima nunciatur Sanctitatem Suam, attentis omnibus, censuisse non expedire causam sacerdotis Allegret in generalibus comitiis S. C. disceptari. In altera asseritur, attenta factorum serie, et habita ratione de iis quae Eminentia Vestra retulit, bono nomini et honori huius sacerdotis nullum allatum fuisse detrimentum.

Iamvero ex denegato a Sanctitate Sua novo causae examine, confirmata evasit resolutio S. huius Congregationis, quae semel et iterum admittere noluit querelam sacerdotis Allegret contra Ordinarium ob translationem ab una ad aliam paroeciam, pro munere vicarii exercendo, atque hoc ipso ratam habuit archiepiscopalis curiae Parisiensis dispositionem.

Quae, etsi sac. Allegret adversa, iustam esse et canonicis legibus consonam in dubium revocari non licet, cum vicarii seu coadiutores paroeciales, natura sua, amovibiles sint, et nedum ex culpa et ex causis disciplinaribus, sed etiam pro opportunitate et maiori Ecclesiae bono, iudicio Ordinarii sui, in Gallia praesertim, de uno in alium locum transferri possint, quin querelam de iniuria aut de damnis movere queant.

Quod quidem in casu sac. Allegret eo minus fieri licebat, quia ex ipsa eius confessione constat disciplinarem causam ad remotionem seu translationem non defuisse. Pervicacia enim eius in exigenda cuiusdam confratris sui condemnatione, et reluctantia quiescendi iudicio Ordinarii sui, ordini et ecclesiasticae disciplinae sin minus adversabatur, et aliqua coërcitione digna erat.

Verum quia error in agendo et aliquis excessus in modis, praesertim si ex iustitiae zelo, utique intempestivo, proveniat, non dehonestat hominem, et cum aliunde de moribus et honesta vita sac.

Allegret Eminentia Vestra bonum praeberet testimonium, ideo in dictis litteris addita sunt verba quae sac. Allegret laudi et honori utique sunt, sed in curiae archiepiscopalis Parisiensis condemnationem non possunt ullo pacto verti. Etenim ideo sunt addita quia, cum in suis instantiis sac. Allegret praetenderet honorem sibi in translatione laesum, iudicatum est iis verbis et favorabili S. Sedis testimonio praecipuam querelarum causam. auferri.

Verum cum dolore nunc video hunc sacerdotem mala pro bonis rependere, suo sensu abreptum cum scandalo conari quae in bonum finem sunt scripta in aliorum perniciem torquere, et ad viam declinare quae in ruinam ducit. Quapropter rogo E. V. ut de his omnibus graviter moneat hunc sacerdotem, et, pro ea qua pollet paterna charitate et patientia, satagat ad saniores sensus eumdem reducere.

Faxit autem Deus ut haec paterna monita audiat sac. Allegret, et caveat ne in his calamitatibus temporum sibi et Ecclesiae causa sit novi mali et doloris.

Et manus Eiusdem E. V. humillime deosculor.

Humillimus, addictissimus servus verus

VINCENTIUS, Card. Ep. *Praenest. Praefectus.*
R. *Archiepiscopus Nazianzenus, Secretarius.*

Emo Card. Archiepiscopo Parisien.

Romae, 9 Iunii 1903.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES decides: (1) that chaplains proper or quasi-chaplains of the Christian Brothers are not bound to the recitation of the Proper Office granted to the Congregation of the Christian Brothers for the Feast and during the Octave of their Founder, St. John Baptist de La Salle; (2) that the prayers prescribed by Pope Leo XIII to be said after low Mass are to be continued.

S. CONGREGATION OF INDULGENCES grants to priests who belong to the Third Order of St. Francis, and who may by reason of their duties be hindered from being present at the appointed church or oratory for the reception of the Papal Blessing or General Absolution and Plenary Indulgence, the privilege of receiving the same on any day within the Octave.

S. CONGREGATION OF THE OFFICE cites a decree giving simple priests, under special circumstances, faculty to administer the Sacrament of Confirmation.

S. CONGREGATION OF THE COUNCIL: The rectors of parishes may be transferred, not only for fault, but also for reasons of expediency and the good of religion, at the Ordinary's discretion.

IS IT A VALID MARRIAGE OR SIMPLY A PROMISE OF MARRIAGE?

Qu. Not long ago we had a mission. Some time after it a young man who had attended the sermons especially addressed to Protestants, came to ask for baptism and reception into the Church. I catechised him. He had never been baptized, and hence there was no necessity for a confession. As he was both evidently sincere and quite intelligent, I baptized him after a brief course of instruction, feeling that later on I could give him more of my time and prepare him carefully for First Communion.

As he was only seventeen years of age and lived with his employer in the town, it never occurred to me that he could be married. But later on, when he came faithfully every evening to the instruction of the Christian doctrine, and I explained to him among other things the duties imposed by the different states of life, he said to me: "Father, I have not told you that I am married."—"Why," I said, "you are not of legal age; and how old is your wife?"—"She is thirteen," he replied, "and lives with her parents until we can have a holding of our own, which father thinks might be in two or three years from now."—"Then your parents know of the marriage?"—"Yes, oh yes, they made us promise."—"How long ago?"—"About a year ago—before I went to town to work with Mr. N——, who is a friend of my father's. We had a regular wedding, though there was no minister, because my father don't believe in the preacher who lives near our farm. The old folks wanted us to be as good as married. They said we could not yet live together or keep house until we were three years older, but the engagement could be made, so as to bind us, because we suited each other. We were neighbors ever since I remember, and Kitty and I always said we would be man and wife. I hardly ever saw any other girl that I cared for, and so we were both content. Father is building a house on the dividing line of our farm, where we are going to live, and the folks will give us one-third of the ground, and when they die we will have it all."

"And are you both perfectly satisfied with the arrangement?"

"I am, but I sometimes think Kitty isn't. She says she likes me very well, but she don't know whether she really loves me, since I turned Catholic. It is her mother who dislikes it most; though I told her she ought to be glad that I meant to be really good now; and a man can't be thoroughly good if he has no religion. My father himself thinks I did right if I felt that way, and says he knows a Catholic priest from Georgia whom he likes better than any minister, but he wasn't brought up that way himself."

"Does Kitty's mother go to any church?"—"Yes, she is a good woman and has more religion than any of our folks; but the Methodist church don't suit her, and she only goes there on Christmas. She was brought up a Quaker, I think."

"Was Kitty ever baptized?"

"No, I believe not, for I heard mother say once that none of the Quakers baptize their children, and Kitty's father has no religion at all; just like my father, though I think father would go to church if he

were'nt so down on the minister and deacons who, he says, are frauds. He has a Bible and sometimes reads it, and he won't let the farm hands work on Sunday, nohow."

I told the boy to find out for certain on his next visit home, whether Kitty had ever been baptized, and whether she really thinks that she is married, or whether she only promised—thinking that she could change her mind. To this latter injunction the lad replied: "I am sure she thinks we are tied for good and all, for she said so the day I left home, and that she would darn all my socks and tend to everything every day just as if I were to come home in the evening and say: 'Kitty,—wife, has everything in the house been all right, and do you want kindling-wood? And I'll be good if you be.' It almost made me cry the way she said it."

Now it is possible that in view of the boy having become a Catholic, the girl under the influence of the mother may be inclined to retract her consent during the next three years. Is this contract between a boy of sixteen and a girl of twelve to be regarded as a *promise* of marriage which might be rescinded for serious cause and by mutual understanding when both come to the legal age, or is it a valid marriage? What if the girl were to refuse to live with her converted husband? Would he be obliged thereafter to lead a celibate life, without any hope of marrying again unless she should die in the meantime, or could a dispensation be had from Rome on the ground that the marriage was never consummated? An explicit answer would greatly oblige. DUBITANS.

Resp. From the given circumstances it appears that the marriage of the two young people was valid.

They both had sufficient intelligence at the time when they made the contract, to realize its main obligations, and both had the will, without any serious compulsion, to bind themselves to the fulfilment of the duties which the marriage state involves. The fact that they did not use the right to cohabit which this contract gave them, does not annul its obligatory force, since a marriage need not be consummated in order to be valid, so long as the freedom to exercise the marriage rights at any future time is not limited or excluded.

Since the mutual acceptance of the contract, ratified before witnesses, was not merely a promise to accept the contract at

some future time, but a present surrender of their respective rights, it follows that there was a marriage, which is much more than an engagement (*sponsalia*).

Such a marriage, contracted between two unbaptized persons, is a natural contract, and is valid in the eyes of the Church. It is a permanent bond, such as existed from the beginning in the order of nature, and which was ordained by God that the propagation and education of the human species might be safeguarded by the care of the family and the well-ordered formation of society.

This natural bond was in the course of time ennobled and stamped with a sacramental character which added new graces to the marriage state. But the new title of nobility and merit which God added to the marriage state by raising it to a sacramental rite (receiving the special benefits of His redeeming act), involved obligations of special service under the Christian dispensation. The members who were to benefit by the sacramental act were pledged to honor Christ in their marriage life as bound together "in Christ and in the Church."

For those who were still unbaptized, and had not accepted the yoke of Christ, the old natural contract stood as heretofore in its primitive validity. But if, by the conversion of one of the parties to the faith of Christ, there should arise a conflict between the rights imparted under the old order, and the rights of Christ's children under the New Law, then the old order should have to yield. Hence, if two parties outside the pale of Christ, that is to say, not baptized in Christ, contracted marriage, they were bound by the natural law. But if one of them accepted the call of Christ to a higher life, and the other party opposed such a call, making the service of Christ an impossibility for his consort in marriage, then Christ would vindicate the claim to the right of a soul wishing to serve Him, and annul a contract which could only militate against the happiness for which He created and redeemed man. For God is master of the Natural Law, which He has made for the good of His creatures, and He can rescind a contract which He has sanctioned only for the benefit of His creatures and for His own glory.

And we are assured that God does so annul a contract of mar-

riage made in the natural order, whenever it operates against the efforts of a soul desirous of adopting the faith and service of Christ, by the Apostle of the Gentiles, who had to deal with married converts from infidelity to Christianity. And this doctrine the Church applies in exceptional cases for the protection of the faith of Christ in her children. By it she declares that if one member of a couple who were married in infidelity (both parties being unbaptized) should embrace the Christian faith by receiving baptism, and the other party should refuse to cohabit peacefully and without reviling the religion of the Christian consort, then the converted party may obtain a bill of divorce, which annuls the marriage; and this is called the

PRIVILEGIUM PAULINUM.

It is a dispensation from the bond of marriage contracted in the natural order, based upon a passage in the first Epistle to the Corinthians 7: 12:

"If any brother has a wife that believeth not, and she consent to dwell with him, let him not put her away.—And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.—For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean, but now they are holy.—*But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God has called us in peace.*"

The application of this dispensation from the bond of a marriage which was valid in the natural order demands the following conditions:

1. That the infidel party refuse to cohabit with the converted party; or whilst not absolutely refusing to cohabit does yet constantly revile the Creator in whose faith the converted party has been baptized. This fact must be established by documentary evidence. Therefore the Christian party who wishes to obtain a declaration from the Church that the marriage is dissolved must make a testified appeal to the infidel party asking whether:

2. He or she be willing to accept the Christian faith, or if not that, whether he or she is willing to live peacefully with the con-

verted party, neither reviling the Christian religion nor preventing its free exercise on the part of the Christian consort. This is called

INTERPELLATIO.

From what has been said it must be clear that

1. The marriage in the above given circumstances is valid.

2. That if the girl is willing either to adopt the faith of her husband, or to allow him its full exercise without reviling or interfering, the marriage remains valid.

3. That if she refuses the above conditions absolutely, the young man is free to obtain a divorce annulling the marriage, after he has made the *Interpellatio.*

There is no necessity of obtaining any further dispensation of the *matrimonium ratum non consummatum* from the Pope. The young man would be free to marry again; but he must marry a baptized Christian.

It would probably be unwise to tell the boy of the possibility of a separation, until developments were to show that the girl is not willing to embrace the faith of her husband or to tolerate it.

THE RIGHT OF DUPLICATING.

We have frequently been consulted as to the right of a priest to use the faculty of saying two Masses on Sundays or holidays of obligation in cases like the following:

A missionary rector within whose parish is situated a convent of nuns, says regularly two Masses on Sundays and holidays, one at the parish church, and another in the chapel of the religious community. On special occasions, such as patronal feasts, or days of First Communion for the children of the school connected with the convent, the Sisters have a second Mass which, on account of the solemnity, is usually a *missa cantata* celebrated at a later hour than the regular community Mass. For this second Mass they invite, as a rule, a priest of some Religious Order who has no connection with the parish.

The question is asked: May the parish priest in such cases say the earlier Mass for the community, knowing that they will have a second Mass; or are the Sisters to be restricted to one

Mass only (the Solemn Mass) on the plea that the privilege of duplicating cannot be used by the parish priest except in cases of necessity?

The answer to this question is without doubt that in such a case the parish priest is perfectly justified in duplicating, so that he may supply the community with their regular early Mass at which they ordinarily assist and communicate.

The right of duplicating (or saying two Masses) granted by the Ordinary to his priests in order that they may provide for the spiritual necessities of their people, is restricted by two conditions. One of these is that the people cannot all attend at one Mass; the other condition is that there be no priest at hand to say the Mass, that is, *to supply the Mass which is deemed necessary for the convenience of the people.* The expression *si non adsit alter sacerdos*, found in the concession by which the privilege of duplicating is granted to a priest, does not mean that the privilege ceases if there be another priest who for a just reason is to say another Mass in the same church or chapel. If that were the case, the right of duplicating would be restricted to churches that have only one priest. The above-mentioned expression means simply that if there be no other priest to say *this particular customary Mass deemed necessary for the convenience of the people*, a priest may, with the approval of the Ordinary, duplicate.

Now this condition applies in nearly every case to our religious communities. They cannot conveniently or by reason of the enclosure to which they are canonically bound attend the parish church; therefore they have a Mass at a convenient hour when they communicate, and when all, including the pupils and domestics, can attend. This is sufficient necessity for duplicating. There might be a priest in the house, as in the case of a hospital or sanitarium, who is able to say Mass, but not at an hour when all members of the community could attend; this fact need not prevent the chaplain (who has a second or pastoral charge) from duplicating, so long as attendance at a later Mass would seriously inconvenience the community, and possibly deprive some of those externs who are in the habit legitimately of attending this regular community Mass from fulfilling the precept of the Church. The same principle applies in the case proposed.

Hence a priest, duly authorized to duplicate, need have no hesitation to use the privilege, even if he knows that there is to be later a *missa cantata* or other festive Mass; for the priest who is to celebrate the latter can be rightly considered as *not available for a community Mass which is necessary for the convenience of the regular flock.*

THE MONTHLY DEVOTION IN HONOR OF THE IMMACULATE CONCEPTION.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW.

REV. DEAR SIR:—By a decree, dated August 14, 1903, and published in your last issue, the Sacred Congregation of Rites recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming year, as a preparation for the solemn celebration of the fiftieth anniversary of the Definition of the Dogma.

For this purpose, the Holy Father grants to churches and chapels, in which the aforesaid devotions are held publicly on the eighth day of each month, or (wherever legitimate reasons prevent this) on the Sunday immediately following, beginning with December 8, 1903, that one Votive Mass of the Immaculate Conception be celebrated, enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the first Friday of each month.

Now I would respectfully suggest to the Reverend Clergy that the Little Office of the Immaculate Conception be said before this Votive Mass on the eighth of each month, the priest and the congregation reciting the verses alternately.

Of course the approval of the Ordinary is required, as stated in the Decree. This exercise would be especially practicable where there are parochial schools and the children attend this Votive Mass.

Booklets containing this Office may be procured at a very trifling cost from several of the Catholic publishing houses, and could be distributed in the church and be taken up again after the Mass.

My inquiry is as to whether or not *evening* devotions are sufficient for the gaining of the privileges granted by the Decree.

As there is no reference, in the Decree, to the *hour* at which the devotions are to be held, could they take place at any time, on the principle that "in dubio favores sunt ampliandi."

Or, from the fact that the present Decree refers to the Decree granting the privilege of a Votive Mass on First Fridays as a norm for this new privilege, can it be rightly concluded that, as the devotions must take place in the *morning* on First Fridays in order that the Votive Mass may be celebrated, so the same rule ought to hold in the present instance. I remain,

Yours sincerely in Christ,

JAMES LYNCH, D.D., LL.D.

The concession in regard to the celebration of the Votive Mass with *Gloria* and *Credo*, etc., would naturally suggest that the devotions take place in conjunction with the Mass. However, the words of the Decree do not limit the interpretation to this, since they simply state "in churches and chapels where, with the approval of the Ordinary, special devotions are held in honor of the Immaculate Conception," whereas the Decree of Leo XIII granting the special privilege of the First Friday distinctly says: in churches and chapels where, with the approval of the Ordinary special devotions are held *in the morning* (*mane peragentur*). Until therefore the S. Congregation decides to the contrary, the argument "favores ampliandi" would seem justified.

CONNIVANCE AT FORCED PUBLIC SALES.

Qu. The following difficulty, brought to me by one of my parishioners, who seeks authoritative guidance for a friend of his inclined to take a lax view of the matter, is respectfully submitted to the Reverend Editor of the REVIEW.

It frequently happens that manufacturers by reason of one reverse or other are forced to resort to a public sale of their stock and plant to satisfy their creditors. On these occasions certain professional buyers attend the sale, and arrange among them to let one of their number bid in what is offered at auction, for a price much below what they believe to be the actual value. After acquiring the property in this fashion the "ring" withdraws to some near-by hotel or other convenient place, where they auction off among themselves the purchased articles, which then realize a price much nearer their true value. The difference between the amount paid for the goods at the so-called public auction and that of the private sale is then divided among

the members of the "ring." Not infrequently this sale is not final, for, after the dispersion of the participants, a few of their number hold another secret disposal of the property. And I am informed that a third sale in this way has been known to have taken place.

In discussions of this difficulty, I have heard some say that the man who accepts such a way of disposing of his effects has only himself to blame, since he ought to know of the existence of these "rings." They point to the fact that the United States Government, in order to defeat the intrigues of these buyers, when seeking purchasers of materials or properties it wishes to dispose of, invites all who may be interested to examine the goods and submit a sealed bid for the same before a certain date. But it should be remembered that often the manufacturer has no choice, being brought to such a pass that the courts order the sale of his property.

Is it lawful to become a party to such a "ring"?

Would one who had participated in the profits of such a conspiracy, be bound to restitution?

And if so, in what amount should he be held liable?

Resp. 1. The unlawfulness in conscience of the above transaction must be determined by the unjust degree of coercion exercised in forcing a sale much below the real value of the property or stock.

2. The obligation of restitution would arise out of the practical effect of this coercion in damaging the rightful claimants of the true value of the property; and

3. This obligation would fall upon those who unjustly profited by the damage done to the rightful claimant.

An unjust degree of coercion to force a sale much below the real value of the property would imply that the claimant is by the action of the bidders deprived either physically or morally of the power to intervene in asserting and vindicating his own rights.

Now a public sale, as ordinarily understood, offers three elements preventing absolute connivance of bidders to force acceptance of a price greatly below the commonly estimated auction value of a thing:

a. The creditors, who are the rightful claimants of the product of the sale, are at liberty to bid above the lowest offers of parties who may connive for a price much below the real value;

b. All parties who are likely to be affected by an artificial depreciation of the property to be sold and whose interest it is to raise the bids, are at liberty to outbid or to invite others to outbid the parties who may connive for an inadequate bid;

c. The auctioneer, whose percentage usually depends on the actual sums realized in the sale, is, in all ordinary cases, interested in protecting the rights of the creditors for whom he sells, and would therefore serve as a guard against the results of unjust connivance.

If these creditors or beneficiaries do not use the lawful means in their power to check the connivance against their known interest, they place themselves in the position of those who are willing to sustain a loss (*volenti non fit injuria*).

It can be, of course, imagined, that circumstances so shape themselves in favor of the bidders who maintain a low offer, as to exclude a fair contest, either by bribing the auctioneer or the proxies who represent the creditors, or by preventing in some way the due publication of the time, place, and conditions of sale.

These cases would constitute direct violations of the law of justice into which a confessor should have to inquire before he could determine the obligation of restitution.

Apart from such acts as these mentioned, which are distinctly unjust, the members of the "ring" may be considered as sharp business men, who drive astute bargains and take advantage of the inactivity, indifference, or simplicity of men who do not understand or will not use their rights. Such men we might consider mean, or tricksters, or grabbers; but since it is possible that a man may be mean without at the same time being an unjust man whom you can bind to restitution, a confessor could do no more than advise his penitent to lay aside methods which lead to a lowering of the standard of justice and insensibly to a violation of it.

From this analysis it follows on the other hand that when the sale has been forced unjustly by such means as the above-mentioned interference with the freedom of the rightful claimants (bribery, etc.), the parties who are directly engaged in the connivance are bound to restitution.

The amount of restitution must be gauged by the profit realized

from the sale at proximate value obtained subsequently by the "ring" and made by the parties who connived, each according to the share of his unlawful profits. If any refuse to make restitution of their portion, the others or other must be held to the whole, inasmuch as the act of each of them individually and practically caused the depreciation of the lawful value. Each of them was there as a supposed *bona fide* bidder and by his act advised and effected the loss to the creditors.

IMPORTANT FOR PRIESTS VISITING ROME.

Cardinal Respighi, Vicar General of Rome, has addressed to the pastors of the various churches in the Holy City the following ordinances regarding priests from abroad who desire to say Mass in the churches or chapels of the Eternal City:

Pastors shall not permit any priest, even if he be known to them personally, to say Mass without a *celebret* authenticated by the Secretary of the Roman Vicariate, except on the day of arrival in Rome, to allow for the necessary time to procure the required license.

Foreign priests resident in Rome, as well as those belonging to the Roman province, must obtain a written faculty, duly renewed after the date of its concession, from the Cardinal Vicar.

Priests who do not wear the ecclesiastical garb[1] are not to be allowed to say Mass.

The rectors or sacristans of all the churches in Rome will be obliged to keep a register or monthly record of the priests who say Mass regularly in their church, and likewise a record of those who say Mass occasionally, whether they be casual visitors or specially invited for the purpose. A summary of this register is to be transmitted each month to the Secretary of the Vicariate.

The sacristans of convent chapels are required to obtain an authorization for permitting a priest to say Mass in their chapel, from the rector or chaplain of the community who is appointed with the explicit consent of the Vicariate.

Pastors or rectors who neglect to comply with these requisites are to be fined (one lire), and if the offence is repeated, they are to be suspended *a divinis*.

[1] The document also says, "the tonsure;" we presume that this would apply only to persons who ordinarily wear it.

These orders are to be posted in every sacristy so that no rector or sacristan may plead ignorance of the same.

By order of PIETRO, *Cardinal Vicar*,

PIETRO CANON CHECCHI, *Secretary*.

Rome, February 18, 1903.

STATIONS OF THE CROSS IN A GALLERY OF THE CHURCH.

Qu. When a new pastoral residence was built in this parish, the old one was adapted for the convenience of the nuns who teach our school. The size of the house does not permit the construction or use of any of its rooms for a separate chapel where Mass could be said and the Blessed Sacrament preserved for adoration. To bridge over the difficulty a passage was constructed which by a door leads from the house into a side-gallery of the church, and thus connects the two. In this way the Sisters can visit the Blessed Sacrament and hear Mass, so that they are not obliged to go out into the street, which under the circumstances would be a great inconvenience. The gallery above mentioned is separated from the main body or nave of the church by lattice work, which conceals the nuns entirely from the congregation. It thus constitutes practically a private chapel or oratory for the exclusive use of the Sisters.

Could we have the Stations of the Cross erected in this gallery so that the Sisters may gain the usual Indulgences of the *Via Crucis?* The doubt arises from the fact that we already have the Stations canonically erected in the church for the benefit of the congregation, and since the oratory is part of the original church edifice, it might seem as if there were two sets of Stations in the same church.

Another question: In this diocese a custom has prevailed for many years of chanting the response *Deo Gratias* after the Epistle at Solemn Requiem Masses; also *Laus tibi, Christe,* after the Gospel. I understand this is wrong. What does the authoritative liturgy prescribe in the matter?

Resp. Since the Faculty (*Fac. Extraord. C. 10*) granted to our Bishops and lawfully sub-delegated by them to their priests, does not limit the erection of the *Via Crucis* to churches and public chapels, but simply reads "erigendi in locis suae dioecesis in quibus non adsint PP. Franciscales, pium exercitium Viae Crucis cum applicatione omnium indulgentiarum," etc., it is within the prov-

ince of the local Ordinary to apply the privilege to said chapel or oratory which is used by the nuns for assisting at Mass and for their common devotions.

There is furthermore nothing in the required general conditions for the erection of the Stations which forbids the placing them in such a gallery entirely separated and to all intents a chapel differing from a "private oratory," since Mass can be attended in it, although the altar of the Blessed Sacrament is not literally within its precincts. It is a case similar to that of the chapels or churches of cloistered religious, like those of the Good Shepherd, which are so constructed that the sanctuary is surrounded on two or three sides by screens separating the choir-nuns from their lay charges (orphans, Magdalens, sick), each having a separate chapel looking to the common altar, and each having their set of Stations of the Cross. All that is needed in the present case is the Bishop's authorization.

As regards the chanting of the responses after the Epistle and Gospel in Solemn Mass, we have already answered the question in the November number, page 539.

THE MONTHLY VOTIVE MASSES OF THE SACRED HEART AND OF THE IMMACULATE CONCEPTION.

Qu. Are we to understand from the Decrees of the S. Congregation that the two Votive Masses—the one in honor of the Sacred Heart on the first Friday, and that of the Immaculate Conception on the eighth day of each month—are limited to a single privileged Mass in each church, or that each priest in churches where the devotion is performed has the privilege of saying a solemn votive Mass. If, for example, the devotion of the Immaculate Conception is performed on Sundays following the eighth day of the month, may a priest who has the faculty of duplicating say two such privileged Masses, or must one be of the Sunday ?

Resp. The Decrees expressly state that the privilege is restricted to one (*unica*) Mass in each church or chapel. This restriction is moreover indicated by the fact that the prayer of the votive Mass (of the Immaculate Conception) is by special privilege permitted as a commemoration at all other Masses celebrated in said churches and chapels where the devotion is held.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Canon.—Catholic writers owe something to Protestant authors. If the latter did not emphasize certain difficulties connected with the Canon, the former would hardly find a market for their learned investigations on the same subject. To point out a particular case: if G. Wildeboer had not published his articles on the formation of the Old Testament Canon, we should have been left without the scholarly reply of Father Kasteren. Wildeboer adopts the current distinction between the Canon of the Law, the Canon of the Prophets, and that of the Hagiographa.[1] The second Canon, the writer tells us, was closed between 200 and 165 B. C. by the Jerusalem scribes; the Hagiographa appear only in the Mishnah, about 200 A. D., as an independent part of the Canon. Moreover, Wildeboer represents Origen as practically identifying the Jewish and the Christian Canon.[2] Father J. P. Van Kasteren freely grants that Origen often speaks of the Jewish Canon. But he distinguishes between the Jewish and the Christian Canon both theoretically and practically; theoretically, because he bases the Christian Canon on ecclesiastical tradition; practically, because he actually uses the deutero-canonical books not contained in the Jewish Canon.[3] In another article, Father Kasteren extends to the Fathers of the first three centuries what he had said about Origen.[4] He rightly rejects Wildeboer's distinction between an ecclesiastical tradition as to the obligation of the Jewish Canon, and an ecclesiastical custom extending the obligation to the deutero-canonical books. —W. Riedel writes about the name and the division of the Old

[1] Formation du canon de l'Ancien Testament. Étude historico-critique. Quatrième et dernier article. *Revue de Théol. et Phil.*, xxxv. 1, 67–104.

[2] De Kirkvader Origenes en de Kanon des Ouden Verbonds; Versl. en Mededeel. der K. Ak. van Wetenschappen. Aftdeel. Letterkunde, Deel 5, 184–163.

[3] Het Oude Test. van Origenes; Studiën, xxxv. Jaarg., Deel lx, 61–81.

[4] De Canon des Ouden Verbonds in de eerste eeuwen der Kerk; Studiën, xxxv. Jaarg., Deel lx, 209–252.

Testament Canon.[5] He believes that originally the Law and the earlier prophets were united. He touches also upon the division of the Pentateuch, and the primitive division of the earlier prophets: (1) I Kings 1–30; (2) I Kings 31; III Kings 2: 11; (3) III Kings 2: 11 to IV Kings 1: 18; (4) IV Kings 1: 18; IV Kings 25. In giving the order of the later prophets, he pays special attention to the twelve Minor Prophets. Finally, the writer inquires into the problems of the order and the name of the Hagiographa; he derives the name from Num. 11.

Prof. B. W. Bacon, of Yale University, contributes an article to the February number of the *Biblical World*[6] in which he discusses the formation of "The Canon of the New Testament." The writer asks the question, "How came the early Christians to annex certain writings as a new 'Scripture' to the 'Scriptures' spoken of by Christ and the apostles?" The idea, says the Professor, cannot be found anywhere before 125 A. D.; it exist everywhere by 200 A. D. He considers the external factors and the internal qualities of the writings themselves which contributed to give rise to the concept. In the next place, the question presents itself, What books and how many belong to the Canon of the New Testament? The story why "just four . . . of the first type, twenty-one of the second, and only one of the third," were retained as canonical books, Professor Bacon considers too long to be told in an article. Among the external factors that gave rise to the idea of Christian Scriptures, Marcion is represented as the first to organize "his churches about 140 A. D. on a new Scripture intended to take the place of 'Moses and the prophets,'" while among the internal qualities of the books themselves, which assisted in the evolution of the same concept, the foremost rank is assigned to the connection of the books "with first-hand authority."

Professor Bacon's theory as to the formation of the New Testament Canon runs parallel with that of Harnack. Before 150 A. D. the Christians had no gospel and no epistles of an authority equal to that of the Old Testament books. Melito of Sardes is the first witness for the existence of a New Testament,[7]

[5] *Alttest. Unters.*, Leipzig 1902, Deichert; 8vo, pp. 103; p. 90–103.
[6] P. 115 ff.
[7] Eus., H. E., IV, xxvi, 13.

and he wrote about 170 A. D. Justin Martyr acknowledges only the authority of the Old Testament, of the sayings of Jesus Christ, and of the Christian prophets. Marcion was the first to formulate the theory of a New Testament Canon, and to make such a collection of books for his disciples.[8] Monsignor Batiffol takes exception to this theory of Harnack. In order to proceed clearly and solidly, the Reverend author first proves these two theses: (1) During the third and fourth centuries there existed a New Testament Canon comprising certainly the four Gospels and the Pauline Epistles; there seems to have been some doubt as to the character of the Apocalypse, the Catholic Epistles, and the Epistle to the Hebrews, the testimony of the ancients being the sole criterion for the canonicity of a book. (2) Even about the end of the second century there existed a New Testament collection of books of an authority equal to that of the Old Testament. The collection comprised "the gospels and the apostles"; the former denote our four Gospels, the latter consist of the thirteen Pauline Epistles, the Apocalypse, and the Book of Acts. There is some hesitation as to the canonicity of the Epistle to the Hebrews and the Catholic Epistles, the tradition of the elders forming even at that remote period the sole criterion according to which the question had to be decided.[9]

Our position then with regard to the inferior limit of the formation of the Canon is clear and definite. The superior limit is nothing else but the respective period of time to which the origin of the different New Testament books must be assigned: A. D. 50–65 for the Pauline Epistles; A. D. 60–70 for the synoptic Gospels and the Book of Acts; A. D. 80–100 for the Joannine writings; A. D. 65–95 for the Apocalypse; A. D. 60–80 for the Catholic epistles, excepting Jude and II Peter, the time of whose origin is uncertain. The question regards now the passage from the upper to the lower limit; in other words, we ask, how and when did each particular New Testament book begin to occupy the position in which we find it about the end of the second century?[10]

[8] *Cf.* Harnack, Das N. T. um das Jahr 200; Freiburg, 1889; Dogmengeschichte, i, p. 337–363.

[9] *Revue biblique*, Janvier 1903, pp. 10–21

[10] *Ibid.*, p. 22.

Harnack expressed the view that during the course of the first century each particular church had only one gospel. He does not know when the three synoptic Gospels were grouped for the first time; as to the Fourth Gospel, it was added to the three between A. D. 140 and 170, during the period of the gnostic controversies. Mgr. Batiffol is of opinion that this freak of the great Berlin Professor is sufficiently answered in Father Rose's work entitled *Études sur les Évangiles.*[11] He therefore begins his inquiry with a review of Justin Martyr's references to the Gospels; according to St. Justin, the faithful read on Sundays the *Memorabilia of the Apostles*, or the writings of the prophets; these *Memorabilia*, thus placed on an equal footing with the prophetic writings, Justin identifies with the Gospels; again, he testifies that they are written by apostles and by followers of the apostles, a statement which is quite clear if we suppose that Justin was acquainted with our four Gospels, but which can hardly be understood on any other supposition. Hence, Justin was acquainted, at least, with the main part of the New Testament Canon. Nor can it be said that Marcion was the first to formulate the New Testament Canon. Why, about A. D. 120–140, Marcion wrote a treatise to prove that an opposition exists between the Gospel and the Law. The Gospel must therefore have been generally recognized as of supreme authority. Again, Marcion defended his theory of the absolute newness and independence of Christianity by an appeal to the authority of St. Paul. This implies that at Marcion's time St. Paul was regarded as a written authority. Hence, the idea of a New Testament Canon existed before Marcion.[12]

Moreover, Mgr. Batiffol shows that both the Gospels and the Pauline Epistles were in use long before 140 A. D. Is it then unreasonable to ask what it was that induced the faithful to attribute a greater authority to the writings of St. Paul than to the epistles of St. Ignatius? Again, why did they prefer our Gospels to the apocryphal gospels which were then in circulation? In other words, our New Testament books are not merely a literary residue of the earliest days of Christianity. In spite of their early

[11] Paris, 1902; pp. 1–38.

[12] *Revue biblique*, l. c., pp. 24–26.

origin they were really selected out of a number of other books in order to be invested with their special canonical authority. What was the guiding principle in this selection?

According to Harnack, the canonization of our New Testament books is a kind of spontaneous process that took place during the Marcionite and Gnostic controversies. But it has been shown that the main part of the selection had been made before the time of Marcion.—Nor can it be said, that the apostolic origin of the books secured for them their reception into the Canon; for the second and third Gospels were not written by apostles; the Epistle to the Hebrews did not bear, in those early days, the title of an apostolic origin; and on the other hand, the apocalypse of Peter, the epistle of Barnabas, and other apocryphal writings claimed to be of apostolic origin. And still, these latter were not received into the Canon, while the former were regarded as canonical.—Nor again can it be said that the books of the early Church were canonized by the fact that they were read publicly in the religious assemblies.[13] Not to speak of other writings, the *Shepherd of Hermas* was read in this way for the edification of the faithful, and still was not received into the Canon. What is more, the *Muratorian Fragment* states this fact expressly, thus giving a public recognition to the distinction between a canonical book and a book read publicly in the church.—According to Mgr. Batiffol the New Testament books were at first invested with their supereminent authority because they were the recognized sources of Christ's own words. When the doctrine of the inspiration of the New Testament books began to be developed, the writings themselves did not receive any increase of authority. The authority of the word had preceded the authority of the new Scriptures; the doctrine of Christian inspiration was a later development.[14]

In connection with the discussions referring to the Canon of the New Testament, it must be mentioned that Th. Mommsen has pronounced himself in favor of rejecting the clause "the disciples of the Lord" in the celebrated passage quoted from Papias in Eusebius' *History of the Church*.[15] The reader, no doubt,

[13] *Cf.* Jülicher, Einleitung, p. 287.

[14] *Revue biblique*, Avril 1903, pp. 226 ff.

[15] H. E., iii, 39; Papianisches, in *Zeitschr. für neutest. Wissensch.*, iii, 156–169.

remembers the context of the clause: "And again, on any occasion when a person came (in my way) who had been a follower of the Elders, I would inquire about the discourses of the Elders —what was said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew or any other of the Lord's disciples, and what Aristion and the Elder John, the disciples of the Lord, say." The question at issue is whether two different Johns are mentioned in this passage. If the clause "the disciples of the Lord" be omitted, the passage is rendered much more favorable to the view that Papias mentions two Johns, *i. e.*, that he distinguishes between John the disciple of the Lord, and John "the Presbyter."

Professor Harnack maintains that Eusebius towards the end of H. E., ii, 15, where there is question of Mark and I Peter, states his own opinion, and does not give the words of Papias. In this he controverts the view of Professor Zahn. At the same time, he freely grants that the second Gospel was written in Rome where Mark was known as the "stump-fingered."[16] Several explanations of this epithet have been suggested: (1) Tregelles thinks that it stigmatizes Mark as "the deserter" in reference to Acts 13: 13; (2) the preface to the Vulgate gives the tradition that Mark had mutilated himself so as to be free from the priestly functions; (3) the preface to the Cod. Toletanus expresses the opinion that the epithet refers to the small size of Mark's fingers in proportion to the rest of his body; (4) F. H. Chase thinks it possible that the expression refers to some mutilation or malformation of Mark's toes, resulting in lameness.—P. Corssen adds a slight correction to Harnack's note on "Pseudopapias," and entirely rejects Mommsen's opinion mentioned in the preceding paragraph.[17]

Father J. P. van Kasteren has contributed an article entitled *L'épilogue canonique du second évangile* to the *Revue biblique*,[18] in which he agrees with Belser in his defence of the canonical character of Mark 16: 9–20. It appears that Zahn's rejection of the passage has occasioned Fr. van Kasteren's article.—C. Taylor has

[16] *Zeitschr. fur neutest. Wissensch.*, iii, 159–166; Pseudopapianisches.

[17] Zu Eus. H. E.," iii, 39 und ii, 15; in *Zeitschr. für neutest. Wissensch.*, iii, 242–246.

[18] xi, 240–255.

written a study on the canonicity of "The Pericope of the Adulteress." It has been published in *The Journal of Theological Studies*.[19] The passage is known not merely to the *Apostolic Constitutions*, and the *Didaskalia*, but also to the *Shepherd of Hermas*.—A. Bludau writes about the beginning of the controversy concerning the authenticity of the so-called *Comma Joanneum* or I John 5 : 7–8;[20] Card. Ximenez's polyglot took the verses from the Latin Vulgate, A. D. 1520; Erasmus omitted them in his first two editions of the Greek text, A. D. 1516 and 1519. Hence, Erasmus was attacked on all sides, until he received the verses into his later editions on the plea that they were found in a Cod. Britannicus. This manuscript must have been the Codex Montfortianus or Dublinensis.—E. Nestle writes about the history of I John 5 : 7 in the German translation of the Bible.[21] Luther rejected the verses; it was on this account that in the Lutheran Bible of Heidelberg, in which the Latin verse-numbers appeared for the first time, A. D. 1568, a blank space was left opposite I John 5 : 7. Calvinistic additions to the Lutheran Bible of A. D. 1588 led to serious disturbances.

2. The Sacred Text.—R. Kittel advocates the possibility and necessity of a new edition of the Hebrew Bible, presenting the uniform text of the fourth century B. C. on the basis of the Massoretic recension of the consonantal text, and of the faithful tradition of the Massoretic vocalization.—The papyrus containing the Decalogue and Deut. 6 : 4–5, the discovery of which was announced some months ago, has become the subject of several learned papers. St. A. Cook has considered the manuscript more than once in the *Proceedings of the Society of Biblical Archæology*.[22] He describes the papyrus, and gives its facsimile, its transliteration, and translation. The number and kind of its variants give it a peculiar place among all Codices. At the same time, it is no mere retranslation from the Greek, so that it must belong to a time previous to the Massoretic age, dating perhaps from the

[19] iv, 129–130.

[20] *Katholik*, 3 F. xxvii, 25–51; 151–175.

[21] Zur Geschichte von I Johan. 5 : 7 in der deutschen Bibel; *Protestantische Monatshefte*, vi, 401–407.

[22] A Pre-massoretic Hebrew Papyrus; xxiv, 7/8, 272; A Pre-massoretic Biblical Papyrus, xxv, 1, 34–56.

second century A. D.—The same writer has contributed a paper on the same subject to the *Expository Times*.[23]—F. C. Burkitt has contributed a more lengthy study on the subject to the *Jewish Quarterly Review*;[24] he gives us a reproduction, a transliteration, a translation, and a historical sketch of the manuscript. He dates it about 55 A. D., but places it below the Massoretic text.—J. Offord writes on the same topic in the *Amer. Antiq. and Or. Journ.*,[25] and W. E. Crum endeavors to throw additional light on the new discovery by comparing it with Deut. 6 : 4 in the Coptic version.[26]—P. Kahle has published a pamphlet in which he endeavors to determine the Massoretic text of the Old Testament according to the tradition of the Babylonian Jews.[27] The terminology of the Oriental tradition, its readings and pointing he derives mainly from the MS. or. qu. 680, of Berlin. If the author's views prove to be correct, he has reached most valuable results.

Among the publications concerning the text of the New Testament, the foremost place is probably due to H. Fr. v. Soden's work giving the oldest attainable form of the New Testament books.[28] The work no doubt will place our textual criticism on a new, and more solid basis. The list of Soden's 2328 manuscripts has been arranged according to an improved plan which has the advantage of showing extent and age of each Codex.—F. Blass has given us an edition of the Fourth Gospel;[29] Blass' editions could be much more readily commended if they did not offer constant surprises to the theological reader.—Beginning with 1904, the centenary of the British Bible Society, that zealous body of men will no longer publish the so-called *textus receptus* of the New Testament, but will adopt Nestle's text instead. It is on this account that P. W. Schmiedel has published

[23] A Unique Biblical Papyrus; xiv, 5, 200–203.

[24] The Hebrew Papyrus of the Ten Commandments; xv, n. 59, 392–408.

[25] The newly discovered Pre-massoretic Hebrew Papyrus; Jan.-Febr., 1903.

[26] The Decalogue and Deuteronomy in Coptic: Proceedings of the Society of Biblical Archæology, xxv, 2, 99–101.

[27] Der massoretische Text des A.T. nach der Ueberlieferung der babylonischen Juden; Leipzig 1902, Hinrichs; 8vo, pp. 108.

[28] Die Schriften des N. T. in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte; Bd. i, 8vo, pp. xvi—704; B. Duncker.

[29] Evangelium secundum Johannem cum variae lectionis delectu; Leipzig 1902, Teubner; 8vo, lxiv—111.

a list of desirable improvements.[30]—In connection with this subject we must mention also Allen's article on *The Aramaic Element in St. Mark*,[31] and Professor Blass' study on the rhythmical composition of the Epistle to the Hebrews.[32] Mr. Allen is a follower of the modern Mark hypothesis, while Blass considers especially the beginning and the ending of the sentences and clauses in the Pauline Epistle. He appeals to the classical prologue of the Third Gospel to illustrate the opposition between periodic diction and the rhythmic style of the Epistle to the Hebrews.

[30] *Protestantische Monatshefte*, vi, 227-241.

[31] *Expository Times*, xiii, 328–330.

[32] Die rhythmische Komposition des Hebräerbriefes. *Theol. Studien u. Kritiken*, lxxv, 420–461

Criticisms and Notes.

FATHER DOLLING. A Memoir. By J. Clayton. With a Preface by Henry Scott Holland, Canon of St. Paul's [London]. London: Wells Gardner, Darton & Co. New York: Longmans, Green & Co. 1903. Pp. xxi—141.

Mr. Clayton has written a slight but fascinating biography of a singular, one might almost say, a unique, personality. Canon Scott Holland, in his characteristic Preface, indeed maintains the "impotence of words in trying to convey to others the vivid impress of a strong soul that has passed out of our sight," but the present attempt succeeds at least in stereotyping the main features of a "full" life (in every sense of the word) that has left the pressure of its presence on the memory and affections of multitudes in England and America.

The touching dedication "to the memory of Robert Radclyffe Dolling, in the name of all the friendless and solitary whom he befriended, the oppressed whom he succored, the hungry whom he fed, the sick whom he healed, the dead whom he raised," forms a fitting prelude to a history of unremitting personal activity in the service of God and man.

Robert Radclyffe Dolling was born in County Down early in 1851. His father, at one time High Sheriff of Londonderry, was an Englishman, but his mother, from whom he derived his native wit, geniality, and versatility of gifts, was a niece of the first Earl of Caledon, and of Irish extraction. It was from her lips that he learnt the religion which was to be the guiding principle of his strenuous life. As a child, he showed the keen interest in theological speculation, and sympathy for those on a lower social scale than himself, that remained characteristic of him to the end. At the age of four he startled the dinner-table by "explaining" the doctrine of the Trinity. "I've got meat and potatoes and gravy on my plate," he remarked, "that's three things. But it's only one dinner. That's like the Trinity."

On an early birthday he was lying dangerously ill. In the evening he asked for his birthday cake, and when it was brought to him, he said: "It ought to be cut up, and everybody must have a piece, and those in the kitchen as well." "*Those in the kitchen*," his biographer truly adds, "were always to be included in his hospitality and friendship."

After a six years' stay at a preparatory school, Robert proceeded to Harrow. Dr. Butler was then Headmaster, and Dean Farrar was Dolling's form master. He passed through the severe ordeal of public-school life—Harrow at that time bore an unenviable notoriety for an unmentionable vice—with his moral purity unscathed. The deep religious feeling of his childhood, now developed into a searching sense of personal responsibility to God, stood him in good stead amidst the manifold temptations of boyhood. His book-learning at Harrow, as well as at Cambridge (where he only stayed for a year), was meagre. He loved in self-depreciation to describe himself as "an unlearned man," who had never passed his "little go," [1] and later he rivalled the Curé d'Ars in the difficulty which he experienced in passing the Bishop's examination before being ordained.

But he did not proceed at once to ministerial life. For some years he assisted his father as land agent to the Mercer's Company in County Derry, moving afterwards to Dublin where he gathered round him "a sort of family of young fellows, who met on certain evenings for recreation—either gymnastics, cards, or singing. . . . On some nights religious meetings were held in a little improvised chapel, but religion was never forced, and the line of the place was as far removed from the Young Men's Christian Association as it was from that of a public house. The mental atmosphere was essentially healthy and natural, and the influence of Robert Dolling was that of a young man with young men; not, as might have easily been the case with a less strong personality, of a prig with a band of parasites or disciples."

In 1878 Dolling migrated to London, and at once became the fast friend of "Father" Stanton—a familiar figure to American visitors to London, to whom a visit to S. Alban's, Holborn, and its famous curate for forty years, is one of the "sights" not to be neglected. Both men were of a similar type,—ardent democrats, enthusiasts burning with love for God and man, evangelical in all that pertained to religion of the heart, and yet approaching so near to Catholicism in sacramental belief and devotion to Mary and the Saints that the line of separation seemed well nigh infinitesimal—and they found a common field for their activity in the St. Martin's League for Postmen. Night after night "Brother Bob" (as Mr. Dolling was familiarly called) sat among his humble friends as one of themselves; the loneliest and most desolate never turned to him in vain for sympathy and

[1] The name of an examination at Cambridge preliminary to the Degree examination.

friendship; he brought under his influence the roughest lads of the neighborhood, inviting them often (to the annoyance of some of the members of the Guild) into the League House in South London, where he lived as Warden.

It was on the advice of Mr. Stanton that he abandoned this work so near to his heart, to spend two years at Salisbury Theological College in preparation for the Anglican ministry. Ordained at the mature age of thirty-three, he was nominally curate of a small Dorset village, Corscombe; but, through the liberality of his rector, he was allowed, without diminution of stipend, to spend his year's diaconate in charge of a London East End mission church at Mile End. Here he laid the foundations of his remarkable work among the poor, the outcasts, the "ne'er-do-wells," the flotsam and jetsam of human life. He made his little mission chapel and club-room a centre of healing for the sin-sick, of gladness for the sorrowful, of rest for the weary. The eight thousand people in his parish were in a very real sense his brethren. He gave up to them every moment of his time; not even his house was his own. He would give up his very bed to some outcast, and never shut his door upon the most degraded and abandoned sinner. The strength and beauty of his character fascinated and restrained the roughest costermonger, even the inveterate gaol-bird. Yet he was not the man to permit liberties to be taken with him. His constant communion with God was the secret of his social success, and that sense of the Divine Presence gave his nature a dignity that never deserted him in the commonest surroundings. He was "Brother Bob," the friend of publicans and sinners; but in the slum, at the smoking concert, or at the bedside of some dying prostitute, Robert Dolling brought with him an atmosphere of spirituality that convinced.

For two happy years this congenial work flourished. He hoped that on his ordination to the Anglican Priesthood it would be placed on a permanent basis by his being licensed to an independent charge of the Mile End Mission. Instead, he found to his intense disappointment that Dr. Temple (the present Archbishop of Canterbury), then lately made Bishop of London, had merely made him curate of the mother parish without any certainty of tenure. For certain reasons it was impossible for him to work under the Vicar of Holy Trinity, Stepney, and there was nothing left for him but to go.

But good came out of evil. A few weeks after his departure from East London the call came to him to take up the work in the slums of Portsmouth, which has made his name ring throughout England. St.

Agatha's, Landport, was the name given to a mission supported, in conformity with a pleasing tradition among the great English Public Schools, by the College founded by William of Wykeham at Winchester. The district was one of the worst in the country. "With its six thousand people, its fifty public houses and fifty brothels, its sailor population, its riotous license, its open disregard of the decencies of civilization, its shrill gayety, its poverty, its thieves and prostitutes, its savagery and heathenism, it might have discouraged a braver spirit than Robert Dolling." But the difficulties only spurred him to more strenuous exertion.

During his ten years' ministry there he revolutionized the place. Not merely did he wage unceasing war against drunkenness and vice; not merely did he better the social conditions of his neighbors; but he broke down the barriers that made the minister of Christ a stranger to all but the respectable church-goers, so that he could say with truth—"I believe that everyone in the parish looks upon us as their real friend." After five years' work he was able to write: "We have put into the army 39 men, into the navy 57 men; we have emigrated to Australia, America, and elsewhere, 63; we have started in life over 100 young men who have lived with us; we have reformed 25 thieves just out of gaol; we have sent to service and into shops about 100 girls; 25 girls have passed through our training home . . .; we have turned many drunkards into respectable church-going people; we have rescued 144 fallen women and got them into homes, and we are maintaining in preventive homes 124 girls and boys snatched from the brink of ruin; we have shut up in the district over 50 brothels, and have changed the whole aspect of the place; we house 6 old couples free of rent; we feed for a half-penny a time 180 children, and 25 old people free twice a week during the winter; we teach over 500 children in our Sunday-schools, and about 600 in our day-schools."

Surely a record of successful work that any Catholic priest might envy! Besides this manifold social activity (on which we think Mr. Clayton lays undue stress in comparison with the spiritual side of Mr. Dolling's character), Robert Dolling built a noble church in the Basilican style, and became an influence for good among the boys ("men" even the smallest of them claim the right to be called) of Winchester College, to which he paid visits innumerable.

But statistics, after all, are a poor index to the extent of spiritual work. Who can count up the number of souls saved from sin, enlightened in their darkness, guided safely over the pitfalls of temp-

tation, consoled in their deepest grief, strengthened and uplifted out of despair into God, hope and peace, by the sympathy, counsel, unfailing help and love of Robert Dolling? In conjunction with his devoted sisters (who did for girls and women what their brother effected for boys and men) he kept open house for the forlorn, the homeless, the off-scourings of the earth. He combined the shepherd ministering daily to his flock and the Samaritan tending and rescuing all the wounded and afflicted whom he chanced to meet upon the road. It became a common thing for bishops and Church dignitaries to send to Landport Parsonage those who had failed utterly elsewhere—the clergyman who had fallen from his position through drink, the shopman who had embezzled his master's money, the man who through weakness of character had gone under in the fierce struggle for existence—and for a man to be sent away by Dolling was a sure sign that he was beyond the power of human help. The frankness and simplicity of his methods arose from the greatness of the love he bore mankind, and they went hand in hand with a largeness of heart that could see the germ of goodness that lay hidden under a seething mass of corruption. That frankness and that simplicity were seldom at fault, for Dolling, with all his gentleness and sympathy, knew how to be stern and unyielding when his unfailing insight into character told him that an attempt was being made to deceive him. One class of men in particular, we are told, got short shrift from him; we refer to "escaped monks" from Catholic monasteries and other unhappy people of the same kidney.

For ten years the work went on, and then at the very moment when it seemed, humanly speaking, permanent, the crash came. As in the East End, so at Landport. Episcopal interference drove Dolling from his post. Bishop Thorold (who gave his only son to the Catholic Church) had always given him a free hand; but, on his death, another Pharaoh arose, who knew not Joseph. Dr. Randall Davidson, on his appointment to the See of Winchester, made it plain that he did not consider himself bound by the arrangements of his predecessor, as regards the character of the services at St. Agatha's, Landport. Before consecrating the church, and making the mission into a parish, he insisted that certain special offices, which Dolling considered necessary for his flock, should be "brought into harmony with the Prayer-book." Refusal to comply with the episcopal monition (the biographer states that "an affectionate request" by the Bishop would have been obeyed —a surmise, about whose correctness there may well be two opinions),

was followed by formal resignation of the charge of the Mission. Mr. Clayton hardly seems to be fair to the Bishop in his meagre account of the regrettable quarrel. It is plain from Mr. Dolling's own testimony in his work, "Ten Years in a Portsmouth Slum," that the real point in dispute was the erection of a side altar, in memory of a former member of the congregation, for the sole purpose of offering Masses for the Departed. For reasons that strike one as more sentimental than theological, he refused to give way, although it is difficult for an outsider to see why he should have abandoned his work when he could have celebrated for any intention that he pleased at another altar.

However that may be, the fact remains that Mr. Dolling felt it would be impossible for him to work loyally under a superior so unsympathetic as his Diocesan, and that there was consequently no alternative for him but to go. Not unnaturally he fell under ecclesiastical suspicion, and for fifteen months after he left Portsmouth he was without work. Bishops looked askance at him, and even in two instances —one of them strangely enough was Bishop Westcott of Durham, the head of the Christian Social Union, with whose aims Dolling was so much in sympathy—refused him leave to preach. Despairing of England, he sought more congenial field in the free atmosphere of the United States. For nearly a year he was in constant request for sermons (he preached more than 600 times), conferences, and retreats, in New York, Boston, Philadelphia, Washington, Chicago, and other large cities. He liked America, and America liked him. The freedom, the movement, the life, the large scale on which things were done, the excitement, the rush—all appealed forcibly to a nature so unconventional, so large-hearted, so impulsive as his.

Early in 1898 he conducted a mission in Canada, and then, on March 28th, there came to him the last call of his life. He was offered and accepted the Vicarage of St. Saviour's, Poplar, in East London, a few hours before the Protestant Bishop of Chicago asked him to be Dean of his Cathedral.

For the next four years he repeated on a smaller scale the labors at Portsmouth, in spite of failing health and an ever-increasing feeling of depression. He was never really at home in Poplar, "the grayest, dullest parish in London." Yet he toiled on heroically to the end, dying verily in harness only a few weeks after he had preached his last sermon to his flock. And it is possible that when the final accounts are made up, these few years of thankless, seemingly unre-

warded labor may be found more fruitful than the successful ten years' struggle in the back slums of Portsmouth. If any man died a martyr's death for the souls whom he loved, that man was Robert Radclyffe Dolling, whose works live after him.

The Catholic reader of this inadequate account of a saintly life cannot but have a feeling of sadness that such gifts of nature sanctified by grace should have been expended, to a certain extent wasted, outside the Church of God, the true home of sanctity. What might not Dolling have done had his lot been cast in the congenial surroundings of Catholicism, under a fatherly authority, with a wide freedom of scope allowed him? What, if instead of being cramped and stifled by the restrictions of a society that has reduced to a fine art Talleyrand's cynical motto "Surtout point de zèle," he had found his large ideas for the betterment of men fostered, his untiring energies directed indeed into legitimate channels, but never thwarted or allowed to stagnate in enforced inaction? Such thoughts as these rise instinctively in one's mind. We can only bow our heads before the inscrutable ways of God, and be sure that Robert Dolling's steadfast imitation of the Good Shepherd who giveth His life for His sheep has not been in vain before Him who will not "break the bruised reed nor quench the smoking flax." That in spite of his nearness of approach to the doctrine and ceremonial of the Catholic Church, he lived and died separate from her outward communion in that perfect good faith which united him, we humbly believe, to her essence and spirit, is evident from the testimony of a Catholic priest who knew him intimately for twenty-five years, with whose summary of his religious position we may suitably conclude our review of his life: "I never," writes this priest (who is generally understood to be Father G. Tyrrell, S.J.) in *The Pilot*, "I never at any time regarded his submission to Rome as humanly probable . . . Incredible as it may sound to Protestants who looked upon him as a Romanizer of the extremest type, he was, in spite of his easy adoption of nearly the whole Catholic system, an Evangelical to the backbone; that is to say, his whole interest was in the saving of those individual souls—and they were thousands—with whom he came in contact, and not in any ecclesiastical system for its own sake. He cared as little for theology and scholarship as did St. Francis or John Wesley, and it was because he discovered by intuition and experiment that Catholic beliefs and practices were efficacious for the sole end he cared about that he adopted them fearlessly, without much deference to Bishops or Articles . . . *Sacramenta propter homines*, the priest

for the people, and not the people for the priest, was a Catholic principle that had taken deep root in a soul governed as his was by a passionate devotion to the multitude; and it was because he fancied that an inversion of this principle was not merely a local or transitory accident, but an inherent characteristic of the Church of Rome, that his affections remained alienated from us to the end."

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Translated by Harold Manacorda, Attaché to the Italian Embassy in Paris. New York: The Macmillan Company. 1903. Pp. xiv—396.

The present volume is the latest addition to the *Library of Philosophy* edited by Professor Muirhead, a series containing such well-known works as Erdmann's *History of Philosophy*, Sigwart's *Logic*, Bradley's *Appearance and Reality*, and some other noteworthy philosophical treatises. The subject-matter dealt with by Professor Villa includes the origin of the problems of contemporary psychology, their genetic relations to philosophy, and the natural, moral, and social sciences, together with the place they occupy in the various scientific systems of the present day. Treated on the historico-genetic method the problems are presented in their inherent content and their interconnections.

The work evidences an intimate acquaintance with the corresponding literature, and for this feature and its suggestive summaries of the contributions to empirical psychology from many workers it should prove useful to the busy student. At the same time it demands no little critical discernment to sift the liberal commingling of error and ambiguity from its true and unequivocal elements. A few illustrations in this connection will suffice. After discussing some of the theories regarding the relation of mind and body in man, the author says:

> "A still less admissible theory is that of the modern neo-Thomistic school in which modern scientific Psychology is returning to the animistic idea of St. Thomas who merged the notions of body and mind in the indefinite conception of Soul. But to assert the identity of these two principles is equivalent to leaving entirely on one side the results of modern Biology and of Psychology. It is now generally admitted that biological phenomena are neither more nor less than chemical processes, which in their turn are manifestations of general physical phenomena. On the other hand the science of Psychology has proved that all mental processes, from the sensations up to the most complicated mental phenomena, have a qualitative character which distinguishes them absolutely from physiological processes" (p. 124).

Now, whether the conception of *soul* be any more indefinite than either

that of *mind* or *body* need not be here discussed: but surely it is wide of the truth to say that either St. Thomas or his neo-scholastic followers merged the notions body and mind in that of soul. If there is one feature more marked than another in scholastic psychology, old and new, it is its emphasis of the distinctness and difference in the notions of body and mind and the impossibility of merging them in any other concept save indeed the highly generalized concept of *substance*. It is hard to understand how Professor Villa could have made such a statement in view of the fact that he shows some acquaintance with Mgr. Mercier's *Psychologie* and *Les Origines de la psychologie contemporaine* in which the scholastic teaching is clearly set forth in itself and its relations to other rival theories.

Again, hardly less wide of the fact is the author's statement that "it is now generally admitted that biological phenomena are neither more nor less than chemical processes—manifestations of general physical phenomena." The "general admission" here asserted may safely be attributed to an over-hasty generalization on the part of the author. The determination of the possibility of reducing biological phenomena to merely chemical processes is a problem of philosophy, not of natural science as such. Now the general admission of philosophers is not on the side of that reduction; on the contrary, it maintains the essential irreductivity of vital to chemical or physical activity. Moreover, the data which the biological and the physical sciences furnish for an inference as to the nature of the two classes of phenomena are overwhelmingly on the side of a specific differentiation.

Another hardly less inaccurate statement appears on the page following the one on which the foregoing extract occurs, where it is said that "Schopenhauer was the first to call attention to the subjective elements of consciousness, the feelings and processes of volition." Surely such obvious phenomena had not to wait for attention. At least half of the content of psychology from the time of Aristotle onwards is devoted to those subjective factors.

PURE SOCIOLOGY. A Treatise on the Origin and Spontaneous Development of Society. By Lester F. Ward. New York: The Macmillan Co. 1903. Pp. xii—607.

Pure Sociology is defined by Mr. Ward as a treatment of the phenomena and laws of society as it is, an explanation of the processes by which social phenomena take place, a search for the ante-

cedent conditions by which the observed facts have been brought into existence, and an ætiological diagnosis that shall reach back as far as the state of human knowledge will permit into the psychologic, biologic, and cosmic causes of the existing social state of man (p. 4). With the comprehensiveness and clarity of this definition no exception can fairly be taken. Perhaps the same can be said of the general method, or rather spirit, with which the broad domain here outlined is to be explored. "Objective treatment" is strongly insisted on. All ethical considerations are to be ignored, and attention is to be concentrated upon the effort to determine what actually is. Even those who have been wont to regard sociology as a branch of ethics will not demur at the author's determination to regard the science in its *purity* as in nowise concerned with what society *ought* to be or with any social ideals (*ib.*). The pure method of treatment likewise keeps aloof from all criticism and expressions of approval, from all praise or blame. It looks facts in the face, however ugly they may be, and makes no apology for nature's methods as optimistic or ideally to be imitated. The *nil admirari* is the maxim here to follow.

Having made sure of his territory and his mode of procedure the author maps it all out under the headings taxis, genesis, and telesis. The wealth of philosophical and biologico-social matter subsumed under these lines is very large, and testifies to the author's wide range of reading and remarkable power of adaptation and synthesis. Just to indicate a few of the subjects treated will suffice to suggest to the reader what a fertile field for speculation is here spread out. Thus, under the chapter the "Biologic Origin of the Subjective Faculties," are discussed the object of nature, the origin of nature, the origin of mind, feeling in its relations to function, feeling as an end, philosophy of pleasure and pain. Under the headings "Social Mechanics," "Social Statics," "Social Dynamics," a vast array of phenomena suggested by these metaphorical terms is described; while the chapters dealing with the ontogenetic, phylogenetic, and sociogenetic forces are replete with economic, biological, and moral discussions of timely interest. If possible, still more inviting vistas are laid out before the philosophical eye in the concluding chapters, wherein the human faculties that beget or condition sociological phenomena are treated from this objective aspect.

Although the individual subjects thus organized, no less than the author's synthetic arrangement of them, elicits one's interest, not to say admiration, a closer study of the principles and some sifting of

the material that enters into it will reveal a philosophy which we cannot but deem inadequate to support so imposing a structure. That philosophy is essentially and avowedly a materialistic monism — a world-view wherein there is no place for an immaterial soul in man, consequently no free will, no intellect capable of grasping the abstract, the universal, the necessary. Without such an intellect there can be of course no philosophy, no science. The author's denial of the supermaterial, the spiritual principle in man, is virtually a denial of the sociology, the social science, he has attempted to construct.

THE INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Macmillan Company. 1903. Pp. xiv—572.

INTRODUCTION TO THE HISTORY OF MODERN PHILOSOPHY. By Arthur Stone Dewing. Philadelphia: J. B. Lippincott Co. 1903. Pp. 346.

Philosophy has been often, if not always, well introduced to the reading world of late. Paulsen and Külpe have essayed the task in German, and the result was deemed of sufficient importance to warrant its rendering into English. Ladd, Rodgers, Hibben and others are familiar names associated with a like undertaking. The subject is exhaustless, however, and the time is hardly likely to come when room for another attempt in this direction will be considered wholly useless. The first of the two books at hand is not, like the second, a historical introduction; neither is it a *critique* of general philosophical problems. It is "an attempt to state and explain the chief problems of philosophy as actually existing to-day, and to give such solution as the author is able to give." The standpoint from which these problems are viewed is that of "rationalistic idealism." By *idealism* is here meant "the doctrine that denies the existence of a transcendent world, and that therefore limits all problems to the world of experience;" and by *rationalistic* is expressed that "our attempt to interpret the world must presuppose premises or *a priori* truths about the world." Against naturalism, the author holds "that man's ideals can rightly lay claim to the same validity as does his science," and "in behalf of naturalism" he aims at justifying "the atomic-mechanical interpretation of nature, and indirectly of mind." The task of philosophy he conceives to be twofold: first, to work out "the ideal or mental picture, those marks or criteria, those characteristics and descriptions of the

truth which will enable the philosopher to guide his search intelligently, and to recognize the truth, and to hasten the day of its complete realization; secondly, to organize truths into a system—in other words, to unify knowledge." In briefer phrase, "the work of philosophy is the formation of an ideal and the organization of special truths in accordance with that ideal." The second of these tasks would obviously be encyclopædic. The author has given himself to the less extensive though hardly less difficult undertaking "of reflecting on all the general fields of knowledge, in order to discover their ideals, and thus to present a picture of the whole in so far as it remains an ideal, and not a realized fact in the minds of men. He first surveys the outer and then the inner world, then the two as they constitute a whole, and finally the knowledge of it all as itself a field of reflective study. Besides this vast complex world of science, there are the spheres of religion, morality, and art, the interpretative ideals of which it is the business of philosophy to discover and construct. The plan of the work thus unrolls into five sections: (1) Metaphysics, which embraces the philosophy of nature and of mind, and that of the universe as a whole—Ontology, Cosmology, Cosmogony; (2) the theory of knowledge—its nature and validity, presupposed data and the interpretation of the real and the ideal which it affords; (3) the philosophy of religion; (4) of morality (Ethics); (5) of the beautiful (Æsthetics). With an additional section on the scientific character, division, evolution, method, and value of philosophy; a brief scheme of the history of philosophy, and a short bibliographical list, the work reaches its ending.

The modest preface, wherein the author states that "he is quite aware that the book has many faults" and "doubtless inconsistencies," and that it was written with at least the secondary purpose of "learning through it how to write a better introduction," bespeaks the critic's leniency. The book presupposes on the reader's part "a general knowledge of natural science, psychology, and formal logic." If in addition to these preparatory disciplines he bring a mind well drilled in scholastic ontology, he will be in a position to disregard a considerable amount of confused and ill-digested metaphysics and to assimilate a no less considerable supply of what may be called suggestive speculation. Obviously it is not the tyro but the mature student who can use the book to advantage. Perhaps the author essayed too large a task, and this may acount for what seems to be rather a superficial treatment of such great problems as, for instance,

that of free will, the relation between mind and body, and some more. On the other hand, it might be said that the meagre treatment of such subjects is supposed to be supplied by the student's reading of the pertinent literature suggested. It may well be doubted, however, whether that literature with its mass of conflicting views will make for clarification in the student's mind. In this connection it may not be out of place to observe that although every problem with which the book deals has been discussed again and again by numerous scholastic and neo-scholastic writers, not a single one of their works is mentioned. In this respect the author has not dealt providently either with himself or with his readers.

The second volume at hand introduces the student to philosophy by the historical gate, the author rightly deeming that such an entrance serves as perhaps the only broad and permanently valuable approach to the whole field of philosophy, while some acquaintance with the development of philosophical problems is indispensable to their appreciation (p. 5). From this point of view, after the usual preliminaries and a hasty *coup d'œil* over the general history of philosophy, he begins with the Renaissance and follows the broad current down to the present day, sketching briefly the lives of the more prominent thinkers and their systems. The main stream is described as diverging and running onwards in two distinct though parallel channels, which from a geographical aspect may be called Continental rationalism (Descartes, Spinoza, Leibnitz—and afterwards Kant and the German transcendentalists) on the one hand, and English empiricism (Locke, Berkeley, Hume) on the other.

The author's philosophical standpoint, so far as we can find it formulated, is that of an idealistic monism. He endeavors "to show that both experience and thought imply by their very nature an all-inclusive Unity, which may be expressed by the Reality of the Absolute." He holds that this conclusion "is more fundamental than the results of demonstrative proof," since demonstration "implies an unproved ground which is itself of greater importance than the result which may be obtained from it by subsequent deduction. "The concept of the Absolute is reached by experience and thought. By the former it is perhaps possible to discover a monistic background for all consciousness according to which the Absolute becomes the highest form of experience, formal only and beyond the limitations of internal differentiation." By implications of thought, however, "the

conception of the Absolute develops into the ultimate comprehension of all thought-processes, the deepest meaning of the category of reality and the identity of all categories and forms of thought" (p. 330). Anxious for a clearer conception of the Absolute we are told that it cannot be described "in terms of our consciousness—since consciousness implies internal centres analogous to our own experience, while the *Absolute is an homogenous Unity, devoid of all differentiation except as this differentiation is implied by its unity.*" The Absolute is not "self-*conscious*, for this requires an antithesis of self and self, that is conscious. The difficulty of this latter contradiction can be avoided only by conceiving the self-conscious Absolute as an infinite process—a self-repeating series" (p. 334). The author is not unmindful that this conception, though "the least objectionable," expresses "nevertheless an incomplete characterization of the Absolute." The stately capital introducing the word might lead the reader to suspect that by the *Absolute* is meant the supreme being, God. This connotation, however, is definitely set aside by the declaration that the Absolute is neither personal nor infinite (*ib.*). Possibly the peripatetic conception of *materia prima* might somehow help by way of definition: *neque est quid nec quale nec quantum nec aliquid eorum quibus ens determinatur.* Or, after all, is the Absolute not just the primary abstraction of the human intellect, the child's concept of "thing," and the philosopher's *ens transcendendale?* But then why dignify this ultimate residue of the abstractive process with the stately majusculus? Would not the lowly minusculus better befit its tenuous entity?

There are not a few other positions in the book with which the present reviewer finds himself at variance—for instance, the implied assumption that primitive man was a savage (p. 20–21); that "religion is the emotional feeling towards the personal God" (p. 31); that "the aim of metaphysics is the hypothetical unity of the two entities, self and nature" (p. 30). Especially, however, must he emphasize his dissent from the account given of the mediæval controversy on the nature of universal ideas. Passing over the utterly erroneous statement of the origin of the controversy, how is one to characterize the following bit of historico-philosophical description?

"On the whole the authentic doctrine of the mediæval Church gradually acquired the form of Realism. This view of the world gave to the general or *universal ideas* an absolute reality independent of varying forms or modes. That is, the general idea of a man, horse, dog, was absolutely real in itself; whereas the particular man Thomas or William, the particular horse and dog, had no reality except

as specific expressions of the general concept. In brief, the abstract general ideas alone possess reality. The factors which determined the doctrines of the Church in this regard were very various. Realism gave to the Church as a human institution a perfectly definite reality apart from the churches, orders, and individuals which composed it; thereby increasing its temporal authority, power, and dignity. Then, too, Christ, as the Son of God, could mediate between man and God only on the hypothesis that He personified at once the frailty of universal man and the spirit of God. And still again, from another point of view, the dogma of original sin retained its force only on the supposition that the fall of Adam affected all generations of mankind h rough their reality in the general idea of man" (p. 50).

One finds it hard to treat in the spirit of patience this attributing of a fiction devised by a few mediæval ultra-realists to the Church. Surely if the author was not informed on the theory of moderate realism as defended by St. Thomas against excessive realism, he should have consulted at least some elementary manual of scholastic logic before committing the above travesty to print.

SOUVENIRS DE MA JEUNESSE suivis des Derniers Jours et du Testament du Père Gratry. Sixième Edition. Paris: Ancienne Maison Charles Douniol. 1902. Pp. vii—279.

Père Gratry, the once famous French Oratorian, is now remembered chiefly as one of the stalwarts of the Inopportunist party at the Vatican Council, who, unlike Döllinger, found the grace to submit after a not unnatural phase of passing rebellion. The singularly touching posthumous work before us affords an explanation of this crowning act of his life. In his *Souvenirs de Ma Jeunesse* he unveils his inmost soul with a simplicity only equalled by its keenness of psychological analysis. We see before us a child brought up with all the religious care of a devout mother, to whose memory he clings lovingly to the end. At the age of five he tells us that he received an indelible impression of the Divine Presence as the Eternal Reality, the source of all goodness, and infinitely lovable. His parents became the visible representatives of God. "Ils me représentaient vraiment Dieu, et j'aimais Dieu en eux." His love for his mother and friends was saturated with the love of God, and was the very antithesis to carnal love. St. Francis de Sales well terms it "l'amour intellectuel et cordial." He lived in a world peopled by saints and angels. Virginity was grasped by a kind of heavenly intuition as the natural result of union with the Sacred Humanity of the Virgin-born. At the end of his life he can say, "L'expérience m'a appris depuis que le sang Virginal du Sauveur et de sa mère immaculée est la force sur-

naturelle, la greffe tout-puissante qui dompte l'indomptable passion, qui transforme le cœur, et l'élève de la terre au ciel." Allied with this close communion with the unseen there went a profound humility (in spite of a consciousness of intellectual eminence), and a keen sense of the transitoriness of human glories. His autobiography approaches more nearly to the self-communings of the saints than anything we remember to have read in recent ascetical literature. The fact that the volume is now in its sixth edition is sufficient evidence of its popularity. Its value is considerably enhanced by a short but full account by "Père Adolphe Perraud, Prêtre de l'Oratoire et Professeur en Sorbonne" (now Bishop of Autun and Cardinal), of Père Gratry's last days at Montreux, and by a panegyric—a model of pulpit eloquence recalling Bossuet's—on him preached by the same illustrious prelate.

THE HOMELY VIRTUES. By John Watson, D.D., London: Hodder and Stoughton. 1903. Pp. 176.

The virtues designated "homely" by Dr. Watson, who is better known as Ian Maclaren, the novelist, comprise straightness, thoroughness, kindness, thrift, gratitude, reverence, moral courage, and courtesy. In an introductory chapter on "Ordinary People" he shows, with many a sly thrust of humor, that the humdrum lives of the multitudes of toilers enlivened by no gleam of fame, are in reality as valuable as the mighty deeds of an Alexander, a Napoleon, or a Washington (the selection of names belongs to the author), with which the world has rung. "Every famous life is raised upon the lives of others, as a Venetian palace rests upon the piles beneath the water. . . . Lord Shaftesbury will long be held in honor in England for the social reformation that he wrought; but place, if you please, Lord Shaftesbury's nurse, who taught the lonely child the principles of godliness. . . . The multitude talk of a distinguished career; they do not think of the man's father, who toiled and saved and sacrificed himself that the lad might have the opportunity. What of the great man's mother, whose name is not buzzed about in the market place?"

If commonplace lives are only "ordinary" to the unheeding multitudes, the virtues which are characteristic of them are none the less of sterling worth because they lack the glamour of tinselled finery that makes gold out of common dross. There are many searching questions in Dr. Watson's chapters which must come home with peculiar force to more than one religious mind priding itself, like the Pharisee of old, in the fulfilment of the whole law of God while pass-

ing over the weightier matters of righteousness, justice, and love. Is it not too true that there are those who will not "drink nor swear, who believe in the deity of Christ and the eternal punishment of the wicked," but who have "no more idea of personal honor than a fox" —a strange simile, by the way—"and who will do things at which a high-classed man of the world would be aghast?" Again, is controversy, whether about politics or religion, carried on invariably in the the spirit of Christ? Do we make it an opportunity to practise the most considerate and generous courtesy and charity, or are we not rather inclined to trample upon the feelings of our opponents and make them writhe by our sarcasms? We should surely give those who differ from us the same credit for good intentions, personal sincerity, and ordinary intelligence that we claim for ourselves. There are few better occasions for regulating our conduct by the golden rule of Christ, "Do unto others what you would they should do unto you," than this. Moreover, to put it on the lowest ground, it is the very worst way of convincing an opponent to impute to him mercenary motives, disloyalty to the common cause of goodness, indifference to the highest ends, and personal unworthiness of character. This is, as the author remarks, "bad manners and proves an inherent pettiness and squalor of soul"; but it is also bad policy. Controversialists of all kinds would find that they had made more headway in turning enemies into friends if they had adopted Cardinal Newman's famous saying as the guiding principle of their methods:—"You are not likely to win a man over to your opinion by first treading upon his toes."

In places Dr. Watson is inclined to exaggeration. Thus, in his desire to emphasize the failings of religious people, he holds up for admiration the superior qualities of the godless man of the world, not always with a strict regard for accuracy. Is it, indeed, universally the case that the man "who goes back upon a bargain, who filches away another doctor's patient, who exposes a woman's frailty, who brings up the catastrophe in a man's private life" is "despised and cast out by the world"? We trow not, or there would be many vacant places in the Stock Exchange and the Clubs. It is also hard to follow the author in his statement that, while the Church has enforced the commandments "which touch on piety and on purity," she has not given so clear a sound upon the commandment of truthfulness. A cursory glance at any elementary Catholic text-book of Moral Theology would show him that, in Cardinal Newman's words, the Church teaches her children that it would be better for them to

die rather than to commit one venial sin of untruthfulness. We are surprised to find that a writer of Watson's ability should think that the Protestant conception of the Catholic priesthood, as the embodiment of shifty cunning, *must* be correct. He assumes that there is only one possible answer to the query "Why is it that priests have earned so bad a name?" forgetting the height to which a lie will grow when planted in the fruitful soil of bigotry, prejudice, and malice. His belittling of Abraham's character shows his inability to arrive at a just estimate of a subject when he is anxious to adorn his tale by an illustration.

Notwithstanding these criticisms, we have found a good deal of suggestive thought in the volume presented in an attractive form. The chapters on reverence and moral courage are particularly good. It is unfortunately too true that familiarity with sacred things has led to contempt of them, at least among the Protestant sectaries who "allow themselves to shout the name of the Almighty without any term of adoration, to paddle among the sacred affairs of the soul with rude, intrusive hands, to introduce the Son of God into the squalid situations of common life, and to make allusions of ghastly familiarity to the Third Person of the Holy Trinity." We trust that Protestant readers will take this timely rebuke to heart. The further sober words of warning on the appalling want of gravity in approaching the mysteries of time and of eternity that is so sad a feature of the spirit of the age, deserve a wide audience.

In discussing moral courage the author displays considerable psychological insight into human motives. What could be truer to life than the reference to husbands and wives on page 147, or than the brief sketch of moral cowardice on page 143, where a friend agrees in the morning to follow a line of action because it is right, only to waver and finally to change by the evening after the repeated onslaught upon his resolution of unprincipled men. There is plenty of wisdom in the advice to the young man in the city not to burden himself with an excess of courtesy in the hour of temptation, no less than in the further remark that "there are times when a hot temper and a sharp tongue are good servants to the Kingdom of God." The sound common sense that characterizes this chapter makes us regret the author's occasional lapses into Protestantism in other parts of the book. Where so much is excellent it is a pity that there should be any place for blame.

A PRIMER OF HEBREW. By Charles Prospero Fagnani. New York: Charles Scribner's Sons. 1903. Pp. 119.

Seminary students have, of late years, found their labor af acquiring a rudimentary knowledge of the Hebrew language greatly lightened by the publication of several manuals which aimed at reducing those intricacies of grammar and syntax that deter the average beginner from pursuing the study with any sort of enthusiasm. But we have met with no text-book that so completely succeeds in simplifying the study of Hebrew for the practical purpose of reading and translating with the use of lexicon and grammar, as does this new *Primer of Hebrew*. The author has not been satisfied with making a skeleton abstract of a larger grammar. He has, in several instances, newly systematized the arrangement of the common material, and has modified current definitions to render the acquisition of their purpose and use more simple and easy. As the work is the result of practice in teaching Hebrew, the author finds ways of putting the student at once in possession of the key to such difficulties as occur to every beginner, but which a grammar built upon purely philological principles must often leave to be answered at a later stage in progressive study.

We have no doubt that a student who earnestly follows the daily lessons here marked out, for the space of two months, is fairly sure to acquire a sufficient equipment for beginning the study of the original text of the Old Testament, and an aptitude for meeting all further requirements of exact philological knowledge by an intelligent subsequent use of lexicon and grammar.

DIVINE GRACE. A Series of Instructions, arranged according to the Baltimore Catechism. An Aid to Teachers and Preachers. Edited by Rev. Edmund J. Wirth, Ph.D., D.D., Professor at St. Bernard's Seminary, Rochester, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 330.

Dr. Wirth, in publishing an English treatise on the subject of Divine Grace, is likely to benefit students of dogmatic theology in our seminaries even more than the teachers and preachers, for whom his book seems primarily intended. Nepefny, whose classical treatise our author follows in the main, had devoted himself for years to a catechetical exposition of the operations of Divine Grace, as illustrated in the Sacrament of Confirmation, and his published explanations of the terms of Deharbe's Catechism prove that he well understood the task

of explaining such lofty subjects to the untrained mind of the laity. There is no deviation in Dr. Wirth's treatment of the customary subdivisions of his topic, except in so far as he keeps before him the arrangement of the Baltimore Catechism. The fact that such work as this should be done in our seminaries rather than in the isolated study of some pastoral theologian who finds sufficient leisure for writing, is a thing perhaps to be expected, but heretofore hardly realized. It is an indication of the development of an excellent pedagogical spirit in the leading training-schools for our clergy, who have hitherto been looking almost exclusively to European workshops for the manufacture of their scientific weapons in theological and religious warfare. The volume is well printed.

BREVIARIUM ROMANUM. Ex Decreto SS. Concilii Tridentini restitutum, etc. Romae-Tornaci: Typis Societ. S. Joannis Evangelistae (Desclée, Lefebvre et Soc.). Prostat apud Wiltzius & Soc. Milwaukiae, 1903.

This is practically the smallest complete Breviary published, and it bids fair to become a favorite as soon as it is sufficiently known. The type is quite good, and not too small for ordinary sight, although not so clear as the miniature Mechlin edition recently imported by the Benzigers. The gain in these Tournai volumes is that they are somewhat less in weight and bulk, owing to the fact that the paper is thinner, which means of course that it is also less opaque. Priests are certainly being accommodated in the matter of prayer-books suited for all possible occasions.

Literary Chat.

The Benzigers have in press a manual entitled *The Parish Priest on Duty*. The volume deals in a pithy, catechetical way with the Administration of the Sacraments, and is the first of a proposed series of hand-books which are designed to cover the entire field of Pastoral Theology. The method of question and answer adopted for these manuals makes their use in Theological Seminaries and for pastoral examinations of especial value. A priest about to perform any sacramental function will here find a clear outline of just what he has to provide and do. Ten minutes' careful reading ensures the exact and edifying carrying out of the full ceremonial.

It is a rather reluctant but on that account a more striking concession which Theodore Munger makes in his article (December number of *The Atlantic Monthly*) on Denominational Divisions among Christians, when he allows that the influence of the Catholic Church is unique in repressing the great evils of modern society. "The family; obedience to law; labor; these are the problems with which the nation and the churches are struggling, but no church is doing more to safeguard these vital interests than the Roman Catholic. The question how it happens to have this influence may go by; that it has it is sufficient at present." What sort of philosophy is this? We are admittedly struggling for "vital interests"; we find that the Roman Church alone successfully copes with the difficulties that obstruct their attainment, and yet "the question how it happens to have this influence may go by?" It is the old story of the light coming into the world and the world unwilling to receive it. If, as Mr. Munger allows, the Catholic Church stands for sound ethics, for humanity, for learning, and also for science and progress and modern thought, even though it be in his mind "in a somewhat hampered sense," why not inquire into the reasons? Because perchance he may find that what alone regenerates society is not philanthropic sentimentality, or a pantheism which elects Christ as one of its leading deities, or a fine culture of natural virtues which best befits the human animal, but a positive, unswerving holding-fast to fundamental truth—dogma the Catholic Church calls it—on which its moral and disciplinary laws are founded, and which neither the malice of her enemies nor the negligence of her children can ever weaken. This is the secret of the influence of the Roman Church, that she *is* hampered, not somewhat, but to the full extent of the divine law. That law is not to be undone or explained away by hired pulpit musicians whose office is to sound their brazen timbrel, that they may keep time with the moods of the dancing multitude in our Protestant churches.

Of all the popular Catholic monthlies there is none that equals in quality of genuine literary entertainment *The Irish Monthly* which Father Matthew Russell edits at St. Stanislaus College, Tullamore (Ireland). For more than thirty years it has gone out in its pretty mantle of Celtic green, scattering real treasures of Catholic literature which one feels in the heart as they speak to the mind. Yet we doubt whether American Catholics, especially educators, are aware of how much they might find among the more than 20,000 pages of Father Russell's life work to aid them in their recreation as in their work. The price is so very modest that it is almost misleading as to the value of the *Monthly*. Moreover, we happen to know that whatever gain comes to *The Irish Monthly* finds its way in the bestowal of those noble charities which are the stimulus and secret of its editor's beautiful teachings in prose and verse.

Father William Randall (of Columbia, Mo.) publishes a minute analysis of Professor Myers' views on the subject of *Mediæval and Modern History*. Since the Professor ventilates his bigotry (with the precautionary profession that he desires to state only truth) in a text-book used in the Public Schools of the State of Missouri, the critique of Fr. Randall meets a definite purpose, and points out the main objection which Catholics have not only to allowing their children to attend such schools, but to supporting them by a commonly obligatory taxation. Who will charge us with disloyalty if, believing in the truth and importance of our religious convictions, we protest against a system of education which is constantly used to misrepresent our

highest aspirations, yet to the maintenance of which we ourselves are forced by law to contribute. Men do not consciously or conscientiously combine to nourish beds of venomous reptiles that will sting them to death. Yet Catholics do want religion in their education.

The *Boston Transcript* voices a just sentiment of the more thoughtful educators in America when it comments on the Public School system as a factor in our national life as follows: "No one can contemplate certain outstanding facts of our own contemporary national life without serious misgivings as to the total effect of our public school system from which formal instruction in religion and morals has been so largely eliminated through sectarian rivalry, and in which the direct provision for the spiritual betterment of the children is left so largely to the initiative of principals and teachers. In many schools unquestionably the indirect and personal influence of the school's officials makes for righteousness, and truth is there set forth in its most effective ways —through personalities. But even where this is true there might well be recognition in the school curriculum of the part that religion plays in life, the sanction it gives to moral standards and the influence it has on literature and art in their highest forms. It is because this systematic training is lacking that the graduates of high schools go up to college so ignorant of the Biblical allusions in the world's best Occidental literature; it is because of this failure to teach religion and ethics that the average American youth is so ready to enter into schemes for getting rich quickly without over-scrupulousness as to how it is done; it is because of this lack of training in reverence that we impress Orientals as a singularly rude, irreverent and unfilial sort of people, respecting neither old age in our parents nor the traditions of government or worship."

"*The Priest: His character and work*" is a well-conceived and practically wrought-out delineation of the making of a priest, from the home of his childhood to the end of his days. The chapters "Parish Visiting"—"The Priest in Public Institutions"—"The Priest in the School"—"Social Work and Lay Help" are full of suggestiveness and written in a way to attract as well as to instruct. We regret that the author should limit his appeal to priests of England who obey the King's regulations, and heed the advices of Mr. Gladstone, and are used to the practice of "our" Bishops (Southwark), when he is a Catholic priest and writes in a language that for the priest dealing with such subjects has outlived or ought to have outlived insular limits. The very breadth of judgment which, we must assume, animates the priest of God, will make him omit the exclusive appeals which are apt to inspire a feeling of irritation in the average priest of American or Irish nationality. Patriotism is excellent, but we have the assurance of St. Paul that it is out of place in the speech that is meant for the sanctuary. We recommend this book most heartily to English priests and to those who can make allowance for English exclusiveness, and hope the author will also some day take us Americans and Irish into his confidence; it would do so much more good.

One of the best texts dealing with principles in Moral Theology is Father Thomas Slater's recently published *Principia Theologiae Moralis*. Its use is apt to form an independent judgment by habituating the student to analyze a given case of

conscience and find the underlying principle for the solution of a difficulty in morals. The usual way with seminarians and confessors has been to judge cases by analogy from examples given in the text-books or collection of *Casus Conscientiae*. But such examples do not always cover the conditions of a practical difficulty which is brought to the moralist for decision. Hence arises a diversity of practice often hardly reconcilable with just and all-sided views of a case. Of course the prevailing method of dealing with problems in moral theology exists for good reasons, and is helpful inasmuch as it combines illustration with principle. But the danger is in the influence this method has upon the mind by making it seize a given example and forcing it to fit a similar yet possibly unlike case. Father Slater's system brings us back and limits us to first principles of a good analysis, thus furnishing the pedagogical element of theological training. A little volume, *De Justitia et Jure*, from the same source, answers a like purpose.

Books Received.

THEOLOGY AND ASCETICA.

THE HOLY SACRIFICE OF THE MASS. By Cardinal Bona, O.C. Edited by the Right Rev. Ildephonsus Cummins, O.S.B. London: Art and Book Company, 22 Paternoster Row; St. Louis, Mo.: B. Herder. 1903. Pp. xiii—85. Price, $0.30 *net*.

THE DIVINE OFFICE. A Letter to a Priest. From the Italian. Edited by the Right Rev. Ildephonsus Cummins, O.S.B. London: Art and Book Company, Paternoster Row; St. Louis, Mo.: B. Herder. 1903. Pp. x—100. Price, $0.30 *net*.

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SUPPLEMENT TO THE ECCLESIASTICAL REVIEW JANUARY, 1904

The Preacher

Ecclesiastes

Homiletic Department of The Ecclesiastical Review

CONTENTS

Introductory 1
Christmas.
First Plan—Dogma of the Incarnation 3
Second Plan—The God-Man 8
Third Plan—The Song of the Angels 3
Fourth Plan—Nativity of our Lord 4
The King's Tribute 19
The Calling of Sinners 22
Spiritual Blindness 24
Christian Marriage 29
Reverence for the Blessed Sacrament 35
The Messias,—The One Sent 39
The Great Man 44
Obedience 47
Repent and Resolve 51
The Prodigal Son—The Worldling 54
Two Plans.

NOTICE

The Philadelphia Post-Office authorities have decided that a SUPPLEMENT with separate title, such as we propose for our Homiletic Review, does not come within the requisites for the privilege of second-class mailing rates, unless bound under one cover with the number of the magazine with which the Supplement is issued. We are, therefore, obliged to bind THE PREACHER with the REVIEW until the question of rights in this matter, which is under discussion by the Post-Office authorities in Washington, has been definitely decided.

The Preacher

HOMILETIC SUPPLEMENT OF

The Ecclesiastical Review

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PREFACE.

IN offering to the readers of THE ECCLESIASTICAL REVIEW the new Homiletic Supplement, a few words as to our plans may be acceptable. *Non nova sed nove* is ever the motto of the Catholic preacher. We shall propose neither new doctrines nor sensational treatment of the old. It is our purpose, however, to make the application of Catholic principles as suitable to the needs of the day as possible. Some novelty has been introduced in the form, which, though not strictly original, has not, as far as we have found, been employed in periodical homiletic literature. Our object is to unite brevity of form with copiousness of matter. Brevity is necessary on account of our limited space, and desirable inasmuch as it leaves more room for varied development in accordance with the taste and the manner of delivery of the preacher. The points are made as succinct as possible, in order that they may more easily be retained in the memory. On the other hand the subdivisions have sometimes been carried out into the smaller details, that the speaker may remember his matter more completely. The notes upon the points are not intended as full developments of the subject, but rather as hints to start a train of original thought.

This method has been varied here and there as the advantage of the preacher seemed to gain by the change. Sometimes a point has been worked out at exceptional length, to indicate a plan of development which may be used in many other cases. For example, the Introduction to the sermon on Spiritual Blind-

ness has been so lengthened. Descriptions of the scene of an event, or paraphrases of a history or parable, such as we have given occasionally in Introductions, serve the purpose of catching and holding the interest of the hearers. On the other hand, we have in many cases taken advantage of every priest's familiarity with the subject to economize space, and have given a bare explanation of the point as suggested in the plan.

The quotations from Holy Scripture and from the Holy Fathers are given at the end of each plan, where being at hand they are likely to be the more useful. They will serve, we hope, not only for quotation, but to suggest ideas that may be expressed and urged at more length in the words of the preacher. We have abandoned the old method of following the Gospels of the Sundays, partly because the supply of sermons on those subjects is already very great, and partly because the use of subjects which are not particularly confined to a special day will admit of greater variety and wider adaptation by the preacher who wishes to draw from these sources.

We are indebted to several authors and compilers of homiletic works for occasional references; and for some of our *extra* plans, to the *Panorama des Predicateurs* of the Abbé Martin. In these cases we have given credit by name to the preachers to whom the sermons are attributed in that work.

Though the supply of homilectic matter is large, the demand seems to be still greater. May our contribution prove acceptable and useful.

CHRISTMAS.

FIRST PLAN.

DOGMA OF THE INCARNATION.

Introduction.—Awaiting the Redeemer. How the mystery is proved.
Point I. . . .—Proofs of the Incarnation.
Subdivision 1.—Proof drawn from the Scriptures.
Subdivision 2.—Proof drawn from the Fathers.
Subdivision 3.—Proof drawn from the Councils.
Point II. . .—Purposes of the Incarnation.
Subdivision 1.—The glory of God.
Subdivision 2.—The salvation of men.

SECOND PLAN.

THE GOD-MAN.

Introduction.—Sublimity of St. John's account of the Incarnation.
Point I. . . .—"The Word." Who is the Word?
Subdivisions: He was (1) eternal; (2) equal to God; (3) He was God; (4) He was the life; (5) the light of the world.
Point II. . .—"Was made flesh." What is man?
Subdivision 1.—The lowliness of human nature, compared with the divine.
Subdivision 2.—The lowliness of human nature degraded by sin.
Point III. . .—"And dwelt amongst us." He lived for us.
Subdivision 1.—To teach us.
Subdivision 2.—To redeem us.
Conclusion. .—He became like us in all things, to save sinners.

THIRD PLAN.

THE SONG OF THE ANGELS.

Text. . . . .—"Glory to God in the highest, and on earth peace to men of good will." (Luke 2: 14.)
Introduction.—Degradation of the world,—idolatry,—deification of vice,—interminable wars of conquest,—slavery,—condition of woman.
Christmas night, description, the song of the angels.
Point I. . . .—Glory to God. We were made for the increase of God's glory. Which was best procured by the Incarnation. (*See First Plan, Point II.*)
Point II. . .—Peace to men of good will. The Incarnation brought peace, charity, contentment in this world, salvation in

the next. Christ's teaching and grace are the remedies for the world's degradation and unhappiness.

Conclusion. .—Rejoice with the angels. Praise and thank God for the Incarnation. Promote the glory of God and our own salvation by devoting ourselves to His service.

FOURTH PLAN.

NATIVITY OF OUR LORD.

(*MacCarthy.*)

An obscure and humble birth was the most suitable for our Lord.

Point I. . . .—To the greatness of the God-man.

Subdivision 1.—Showiness is the work of man, unworthy of God.

Subdivision 2.—Small means show the finger of God.

Point II. . .—To the wisdom of a God-man.

Subdivision 1.—The stable, a school where he confounds pride.

Subdivision 2.—The manger, a pulpit from which he condemns the pursuit of pleasure.

Subdivision 3.—The swaddling clothes, lessons in which he flays cupidity.

Point I. . . .—To the goodness of the God-man.

Subdivision 1.—He is born of a mortal mother.

Subdivision 2.—He is born in poverty.

Subdivision 3.—He is born amidst reproaches.

FIRST PLAN.

Dogma of the Incarnation.

Text.—"God, . . . hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world." (Rom. 1, 2).

INTRODUCTION.

Awaiting the Redeemer. "The desired of all nations shall come." Profane history bears witness that the world had long expected the coming of one who should save man from the misery under which he groaned, and restore "the golden age." The nations differed, indeed, as to the nature of this redemption, according to their varying ideals of the end of man and the nature of his true happiness, but in the expectation of a redeemer they are united. (See references to Profane Tradition.) That

the Patriarchs, the Prophets, and the people of the chosen nation expected a Messiah, is well known. (See references to Sacred Tradition.) These expectations were fulfilled in the person of Jesus Christ, true God and true man, the Saviour.

The fact of the Incarnation cannot be proved by pure reason; it is a mystery as incomprehensible as that of the Holy Trinity. The distinction of the divine nature and the human nature in one and the same person, in one and the same subject, in one and the same Christ, true God and true man, is a dogma of faith which we know through revelation, which we believe, because it rests on the word of God, who can neither deceive nor be deceived. Revelation is known to us, through the Holy Scriptures, and through Tradition, that is, through the constant belief and teaching of the Church.

We are going to prove the truth of this dogma, through the Scriptures, through the teaching of the Fathers and that of the Councils of the Church, these latter being the witnesses of Catholic Tradition.

Point I.—Proofs of the Incarnation.

Subdivision 1.—From Scripture.

All those passages of Sacred Scripture which prove the Divinity of Christ, apply also to the mystery of the Incarnation, since they show Him as God becoming man for the salvation of men. These are:

(*a*) *The Prophecies.* (These may be found in the references to the Old Testament.) A complete series of prophecies beginning with God's promise to Adam, and ending with the actual pointing out of "the Lamb of God, who taketh away the sins of the world," by St. John the Baptist, point clearly to the man, Christ Jesus, as one who, being both man and God, should be also the Saviour of the world. The inspired writers of the New Testament, notably St. Matthew, apply these prophecies to Him. Nay, He Himself appropriates them to Himself in a manner which would be blasphemous, if He were not all that they proclaim the Messias to be. If He is not God-man and the Redeemer, then He can only be an imposter. Theories, ancient or modern, Mahommedan, Protestant or Rationalistic, which would make Him merely "a good man," a "philanthropist,"

etc., or anything else less than God, are untenable and absurd in the light of what He claimed Himself to be.

(*b*) *From the Gospels.* These may be summed up in the opening chapter of the Gospel of St. John: "In the beginning was the Word and the Word was with God, and the Word was God. . . . All things were made by him, and without him was made nothing that was made. . . . And the Word was made flesh, and dwelt amongst us." (John 1 : 1, 3, 14.)

It follows from these words that the eternal Word was God, and that He "was made flesh," that is, became man, assuming the complete nature of a man, inasmuch as it is composed of an earthly body and a reasoning soul; "subsisting in a rational soul and in human flesh," to use the words of the Athanasian Creed.

(*c*) *Testimony of the Apostles.* The Apostles, both in the Gospels and the Epistles, frequently attribute divinity to Christ, giving Him titles that belong to God alone, and referring to His sufferings, borne for us, thereby showing their faith in His humanity and His office of Redeemer. All of this is well shown in the words of St. Paul: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as man. He humbled himself, becoming obedient unto death: even the death of the cross." (Phil. 2: 5.) We see here clearly enough, that the one and the same Christ, has at the same time the form or nature of God, for He is "equal to God," and the form and nature of man, since He took on Him the "form of a servant, obeyed like a servant, and died like a man." (See, for other quotations in support of these facts, the references to the New Testament.)

Subdivision 2.—Proof from the Fathers.

The Fathers have constantly taught the doctrine of the Incarnation, just as it is received in the Church to-day. (See references to the Fathers.)

Subdivision 3.—Proof from the Councils.

The Church has condemned with rigor all those heretics who have attacked, directly or indirectly, the Catholic dogma of the

Incarnation. *E.g.*, in the Council of Ephesus, held in 431, she condemned Nestorius, and approved the twelve anathemas of St. Cyril against this heresiarch. These anathemas express clearly the Catholic doctrine on the subject. We might cite also the symbols of the Council of Nice, held in 325, Constantinople 381, Alexandria 362, Antioch 264, and above all that of Chalcedon, 461, in which Eutyches was condemned. In short, it is commonly admitted as proved, that in the fifth and even in the fourth century all the churches, in the East as well as the West, held the same identical doctrine on the Incarnation as is held in the Church to-day. This accord between churches so widely separated both by time and space, shows conclusively that the doctrine goes back to the Apostles.

Point II.—Purpose of the Incarnation.

Subdivision 1.—The Glory of God.

"The Lord made all things for Himself." (Prov. 16: 4.) Since God alone is a necessary being, it follows, as a matter of reason, that He in making other beings, must have made them for Himself, that is, for His own greater glory. This truth is admirably developed in Christianity, which recognizes, in all it teaching and ceremonies, that God is the Alpha and Omega, the beginning and end of all things. How then could God best promote His own glory in His creation? This appears to be a question too closely connected with God's unsearchable ways for us to dare to probe into it too deeply. But might we not infer that the Incarnation is that best of all means, since we find, on the one hand, that God prepared mankind for it through so long a time and with such care by figures, prophecies and promises, while on the other we see that, after the creation, the Incarnation has most effectually brought about the glory of God.

For the glory given to God by creatures, the homage paid to Him by inferior beings, is necessarily imperfect as they are. But when Christ took upon Himself the human nature, man's homage to God took upon it a higher character, a grandeur that made it more perfect and more worthy of God's acceptance. We have authority for saying that all other creatures bless and adore their Creator through man, who, knowing them, appreciating God's design in their creation and using them in God's

service, makes them also take part in his homage to God. Man is the priest through whom all nature adores its Creator. Man, however, is always limited; whatever his virtues and perfections, there is always an infinite distance between him and God. How shall this gap be bridged? God becomes man, and uniting Himself with human nature, abases and humbles Himself, in that nature, before the divine majesty. He further joins us to Him by forming a body, the Church, of which He is the head, we the members. And so the worship and glory of God are made perfect. All creatures praise God through us and we through the God-man, in a manner perfectly worthy of God. All this is only what St. Paul expressed when he said: "All things are yours; and you are Christ's; and Christ is God's" (1 Cor. 3: 22, 23).

Subdivision 2.—The Redemption of man.

The proximate motive of the Incarnation was the salvation of the human race. "God so loved the world as to give His only-begotten Son" (John 3: 16, 17). "A faithful saying and worthy of all acceptation: that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15). "The Son of man is come to seek and to save that which was lost" (Luke 19: 10). (For other texts bearing on the matter, and for expressions of the Fathers, see references.)

CONCLUSION.

In the working out of these divine purposes, we also have a share. Insignificant as we are in the presence of God's omnipotence, He has made the increase of His accidental glory dependent upon our exertions. The salvation of men, upon which this glory depends, is accomplished only through our co-operation. Although He has made us without our assistance, He will not save us without our co-operation, as St. Augustine puts it. The Saviour has gained unbounded grace for our uses, but only through our own efforts can we make them profitable in securing our share of the Angels' Christmas blessing, Glory to God, and peace to men.

SECOND PLAN.

The God-man.

Text.—"And the Word was made flesh, and dwelt amongst us."

INTRODUCTION.—ST. JOHN'S GOSPEL.

Even among those, so common in our time, who deny the inspiration of Holy Writ, and look upon the Scriptures as a collection of quasi-historical poems and fictions, it is generally admitted that the genius of man has never produced a work of greater literary merit; that nowhere can we find facts and principles of greater human interest and importance expressed with such force and beauty. And for sublimity, both of matter and of style, the opening chapter of the Gospel of St. John stands pre-eminent. Each Evangelist views the story of our Lord's life from his own standpoint, and selects the incidents which he narrates according to their bearing upon the peculiar side of our Lord's life, nature and mission which they have chosen to present in their history. Thus St. Matthew, seeking to show that our Lord is the Messiah foretold by the prophets, the Son promised to Abraham, the Lord of the seed of David, begins his narrative with the genealogy of our Lord and continually calls attention to the fulfilment of the prophecies in His life and actions. St. John, however, looks higher yet; like the eagle, which is his type, he rises to the most sublime heights, and gazes upon the sun itself—"In the beginning was the Word." St. John's "beginning" is enveloped in unfathomable eternity; his first statement brings us before the eternal Godhead; his first chapter proclaims the Divinity of Christ, and in its sublime simplicity it is overpoweringly convincing.

POINT I.—"THE WORD." WHO IS THE WORD?

He is God. He is all that God is—Creator, Providence, Redeemer, Sanctifier. He is Love, and Truth, and Justice. He is the Lord God, uncreated, infinite, eternal, omnipotent. (See Athanasian Creed.) St. John affirms all this. "In the beginning was the Word"; before anything was created. "And the Word was with God, and the Word was God"; equal to God in all things. "In Him was life"; all the vital forces making for good were in Him, and are from Him as God. "And the life was the light of men"; having power to guide and convert every human power to good.

POINT II.—"WAS MADE FLESH."

Subdivision 1.—The lowliness of the human nature compared with the divine.

God IS by right of His divine nature. "I am who am." Our very existence depended upon God's will, since it was by His free choice that He selected us for creation out of the innumerable possible beings.

God is self-sustaining. We, were his supporting hand withdrawn, would sink back into the nothingness from which He brought us forth.

God holds the world in the hollow of His hand. We are dependent upon Him for daily bread, for all that we have.

He is immeasurably above us in all that is great or good. No comparison that we can frame can convey an idea of the distance between God and man. No ratio can express it, for on both sides of the equation must appear the unlimited, which we cannot comprehend—God Himself.

Subdivision 2.—Lowliness of human nature degraded by sin.

Though far below the divine, human nature was in itself noble; "a little lower than the angels." But through sin it has been degraded until in some respects it is lower, farther from God, than the beasts, on a level with the demons. Sin is the most hateful of objects in the sight of Him before whom the angels are not pure. The sinner is farther from God than the creatures that do His will; even the winds and the sea obey Him. The demons are such through sin. Hell is the measure of the guilt of sin, Calvary its price.

This was the nature which Christ assumed when the Word was made flesh. Though the guilt of sin could not touch Him, He bore its punishment. "The Lord hath laid on Him the iniquity of us all." (Is. 53 : 6.) The lowliness of our nature, the shame, the sorrow and the punishment of sin, all these God took upon Him.

POINT III.—"AND DWELT AMONG US."

Christ was not content with assuming all this dishonor for our sakes; He not only took the nature of man, but He lived and died as a man. He took upon Himself all the vicissitudes

of human life. "Surely he hath borne our infirmities, and carried our sorrows." (Is. 53 : 4.)

He was born in a stable in poverty and lowliness, teaching us patience and humility.

He lived for thirty years a hidden life, teaching us the dignity of labor and duty.

He went about doing good for three years, teaching us what to believe and what to do. He strengthened our faith by His miracles, our wills by His example.

He died upon the tree of the cross, saving us by His death, since "we were reconciled to God by the death of His Son." (Rom. 5 : 10), and teaching us the enormity of sin, and the power of love. "Greater love than this no man hath."

CONCLUSION.

From Heaven to earth, from eternal life to a human death, from divine glory to human abasement, Christ came down for us. He came unto His own, His children through the creation, His brethren by the Incarnation, His own by the price of our salvation that He paid. Yet His own received Him not. They closed the doors of their hearts against Him and barred them with sin. Shall we be of these, or of those "who have received Him." For those who do receive shall see His glory in heaven. "The glory . . . of the only-begotten of the Father full of grace and truth."

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He shall be the expectation of nations. (Gen. 49 : 10.)

The desire of the everlasting hills. (Ibid. 26.)

He hath sent redemption to His people. (Ps. 110 : 10.)

While all things were in quiet silence, and the night was in the midst of her course, Thy almighty word leaped down from heaven, from Thy royal throne. (Wis. 18 : 14.)

Behold a virgin shall conceive, and shall bear a son, and his name shall be called Emmanuel. (Is. 7 : 14.)

A child is born to us and a son is given to us. (Id. 19 : 6.)

Send forth, O Lord, the lamb, the ruler of the earth. (Id. 16 : 1.)

God Himself will come and will save you. (Id. 25 : 4.)

Drop down dew, ye heavens, and let the clouds rain the just. (Id. 45 : 8.)

Who shall declare his generation. (Id. 54: 8.)

Oh expectation of Israel and Saviour thereof. (Jer. 14: 8.)

The desired of all nations. (Agg. 2: 8.)

And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn. (Luke 2: 7.)

Behold I bring you good tidings of great joy, that shall be to all the people; For this day is born to you a Saviour, who is Christ the Lord. (Id. Ibid. 10.)

You shall find the Infant wrapped in swaddling clothes and laid in a manger. (Id. Ibid. 12.)

Glory to God in the highest, and on earth peace to men of good will. (Id. Ibid. 14.)

All flesh shall see the salvation of God. (Id. 3: 6.)

In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him and without him was made nothing that was made . . . And the Word was made flesh; and dwelt amongst us; and we saw his glory. (John 1: 1 ff.)

God so loved the world, that He gave His only son. (Id. 3: 16.)

Abraham rejoiced that he might see my day, he saw it and was glad. (Id. 8: 56.)

This is eternal life: That they may know thee, the only true God and Jesus Christ, whom thou hast sent. (Id. 17: 3.)

Thou art Christ the son of the living God. (St. Peter ap. Matt. 16: 16.)

I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: thou hast said it; nevertheless, etc. (Matt. 26: 63, ff.)

Thomas answered and said to him: My Lord, and my God. (John 20: 28.)

He delivered him up for us all, how hath he not also with him given us all things. (Rom. 8: 32.)

Who being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. (Philip. 2: 6, 7.)

The goodness and kindness of God, our Saviour appeared. (Tit. 3: 4.)

When he bringeth in the first begotten into the world he saith: Let all the angels of God adore him. (Heb. 1: 6.)

Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me: . . . Then said I: Behold I come. (Heb. 10: 5.)

When the fulness of time was come, God sent his Son made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. (Gal. 4: 4, ff.)

HOLY FATHERS.

He is the one physician bodily and spiritual; made and not made; God existing in man, true life in death, of Mary and of God. *(St. Ignat., Ep. ad Eph.)*

Since the Word is first begotten of God, the Son also is God. *(St. Justin. Apol.* I, n. 63.)

The one Christ . . . the invisible made visible . . . was made flesh and became man. *(St. Iren. Adv. haer.* C. 18.)

We believe that His Son, called the Word . . . was conceived by the Spirit and the power of God the Father in the Virgin Mary, was made flesh in her womb, and having been born of her, lived as Jesus Christ; thereafter He preached the new law and a new promise of the kingdom of heaven. *(Tertull. de Praescript.*, n. 13.)

If sin had not existed, the Word would have remained what He was in the beginning, God. *(Origen in Num.)*

The Word, the Son of God, . . . he is our God, he is Christ, who as mediator between the two, took upon him human nature, that he might lead us to the Father. *(St. Cypr., de Vanit. idol.)*

In later days, the Lord himself appeared in the flesh, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. *(St. Basil*, Ep. 261).

Let us believe in Jesus Christ who came in the flesh and was made man . . . He became what we are, that so we might be made worthy to enjoy him. *(St. Cyril, Hier. Catech. 12.)*

Nor do we separate the man from the divinity, but profess them one and the same, at first indeed not a man, but God and the only-begotten son. *(St. Greg. Naz., Orat. 51.)*

It is, indeed, impossible for me to know the secret of the divine generation, the intellect is wanting, the voice is silent, not only mine but those of the angels. *(St. Ambr., de Incarnat., C. 3.)*

I am filled with wonder at God in the womb of a virgin, at the omnipotent in the cradle. *(Id., Ibid.)*

He received from us that which, being made His own, He offered for us; that He might redeem us with that which was ours; that in His divine goodness He might give us that which was His but not ours. *(Id., Ibid.)*

The Word was made flesh, and the Lord took the form of a servant. For when He was the true Son of God, He became the son of man, that He might make men the sons of God . . . therefore when you hear the words, The Word was made flesh; be not affrighted, do not lose heart. His divine substance is not lost in the flesh; it would be impious to think so, but remaining what he was, he took the form of a servant. *(St. Chrysost., Hom. in Joan.)*

Then earth became heaven, when it contained the Lord of heaven. *(Id., Ibid.)*

Thy God is become thy brother. *(St. August., Serm. 115, ex. div.)*

Dost thou wish to know what He is, who is thus born? Hear who and how great He is: the word of the Father, the maker of the world, the light of heaven, the peace of the earth, the salvation of men, the way for the erring, the happiness of the just. *(Id., Serm. I de Acces. ad Grat.)*

The birth of Christ is the death of vice, and the life of virtue. *(St. Leo, Serm. de Nat.)*

Oh inestimable love of charity, Thou didst deliver up Thy Son that Thou mightest redeem a servant. *(St. Greg., Moral., L. 3.)*

The second Adam came that he might restore his image and likeness in us, by his example. *(Beda.)*

We should consider the majesty of Him who is coming, the greatness of His dignity, the broadness of His charity, the exaltation of human nature. *(St. Bern., Serm. 3.)*

FACTS AND EVIDENCE OF SACRED TRADITION.

EVE.—She shall crush thy head. (Gen. 3 : 15.)

ABRAHAM.—To Abraham were the promises made and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, which is Christ. (Gal. 3 : 16.)

JACOB.—The sceptre shall not be taken from Juda, nor a ruler from his thigh, till he come that is to be sent. (Gen. 49 : 10.)

DAVID.—Thou art my son, this day have I begotten thee. (Ps. 11, 7.)

ISAIAS.—His generation who shall relate? Behold a virgin shall conceive and shall bear a son. (Is. 53 : 8, and 7, 14.)

DANIEL.—Seventy weeks are shortened upon thy people . . . that vision and prophecy may be fulfilled, and that the Saint of saints may be anointed. (Dan. 9 : 24.)

MICHEAS.—And thou, Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth that is to be the ruler in Israel, and his going forth is from the beginning, from the days of eternity. (Mich. 5 : 2.)

AGGEUS.—Yet a little while . . . and the desired of all nations shall come; and I will fill his house with glory, saith the Lord of Hosts. (Agg. 2 : 8.)

MALACHY.—Behold, I send my angel, and he shall prepare the way before my face. (Mal. 3 : 1.)

ZACHARY.—Thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. (Luke 1 : 27.)

HOPE OF THE JEWS.—And the people was of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ. (Luke 3 : 15.)

THE SAMARITAN WOMAN.—I know that the Messias cometh, who is called Christ. (John 4 : 25.)

JOSEPHUS.—This Jewish historian speaks of a passage of the Scriptures, which told that there should be seen in that time, a man of their country ruling the world, and he applies it to Vespasian. This is evidently the passage of Daniel 7 : 14. (*De Bell. Jud.*, L. 16, C. 31.)

THE TALMUD.—An ancient tradition reported in the Talmud, tells, that the world should last six thousand years, viz: two thousand before, two under the law, and two under the Messias. (Tract. Sanhed., C. 11.)

MODERN JEWS.—The belief in the Messias has always been a fundamental dogma among the Jews, as we see in all their books, ancient as well as modern, and their famous doctor Moses Maimonides has placed it among the number of the thirteen articles of faith. The greater part look for him still; but many finding trouble in reconciling this long delay with certain positive predictions set forth in the Old Testament, believe that he has come and search for his characteristics among certain great historical personages, who have done good to their nation. Some have seen him in Ezechias, others in Cyrus, in Esdras, in Agrippa II, Vespasian, Saladin, Louis-Philippe. Others, without fixing the precise epoch, do not doubt that according to the ancient oracles, the Messiah has come in the time fixed by the prophets.

FALSE MESSIASES.—The universal expectation of the Messias among the Jews has been the opportunity for a number of imposters, who wished to make themselves pass for the true Messias, and of whom we might prepare a long list. We will be content with mentioning: Judas of Galilee and Theodas, mentioned in the Acts of the Apostles; Coziba, who caused himself to be surnamed Bar-Kokebas, or son of the star, which appeared toward the end of the year 130; Moses, who raised the Jews in Crete in 434; Hakem, surnamed Burca, or the Masked, who lived in the East in the eighth century; another who appeared in Persia, in the year 1138; another in Moravia in the twelfth century; El David, in Persia, in the year 1200; David Leimlen, in Germany, toward the end of the fifteenth century; the famous Sabthui Tsevi, in Syria, in 1666; finally, a certain Daniel, who wished to continue the rule and the knaveries of Tsevi, in 1703. (*Dict. des Rel.*)

PROFANE TRADITION IN THE EAST.

ASIA.—Religious traditions and mythology of the time before the destruction of Jesusalem had spread throughout all Asia a dogma perfectly analogous to that of the Jews on the subject of the Messias. A great mediator was spoken of, a final judge, a future Saviour, a king, a conqueror, and a legislator, who would bring back to the earth the golden age, deliver it from the rule of evil, and give to man the reign of good, of peace, and of happiness. This conformity between the oracles of nations and those of the prophets attracted the attention of the Jews. There

was in Judea a general expectation of the great Messias (sent), of the final Saviour. (Volney: *Les Ruines*, ch. 12, n. 13.)

INDIA.—One of the sacred poems of the Hindoos, the Barta Chastram, contained nearly two thousand five hundred years ago this prediction: "There shall be born a brahma in the city of Scandelam; he shall be Wichnou Jesoudou. . . . Then that which is impossible to any other than him, this Wichnou Jesoudou, brahma, living among those of his own race, shall purge the world of sinners, and will make justice and truth reign, will offer sacrifice . . . ." Remark the names given to the Messias, and of the city where he was to be born. What a wonderful agreement with the Hebrew books. "He shall be born a brahma, a priest, sacerdos in æternum, in the city of Scandelam (Bethlehem). Bethlehem signifies, in Hebrew, house of bread; and Scandelam means, in the sacred style of the Hindoos, the bread of the house. He shall be Wichnou Jesoudou; Wichnou—second person of the Hindoo trinity; Jesoudou—Jesus. *Dou*, says the translator of the Barta Chastram, is in this language the termination to proper masculine names. Thus Jesou (*dou*) is no more different from Jesus than Tiberius from Tibere. (Rech: *Asiat. Trad. par Labaume.* Notes.)

CHINA.—The Chinese books contain a similar hope. They say, "We must wait for this man, and then there will be perfection. Therefore it is said: Without supreme virtue, the supreme law will not take root. One hundred chi (three thousand years) have passed waiting for this holy man. . . . Thus the glory of his name shall inundate the Middle Empire like an ocean; it shall reach barbarians and strangers, and all places where vessels and chariots go." (*Tchoung-young*, chs. 27, 29, 34.)

The original works, says M. Abel Remusat, testify that Confucius often spoke of the saint who was to exist in the West: "I Khieou, I have heard it said that in Western countries there shall be a holy man who, without exercising any act of government, will prevent all troubles. . . . No man knew how to speak his name, but I Khieou have heard that this was the true saint." (*L'invariable Milieu*, pp. 144, 145.)

"The nations await him," says Memtius, a pupil of Confucius, "as the withered plants await the dew." (Her. Jos. Schmitt: *Orig. des Mythes.*)

PERSIANS.—Albufarage relates that under the reign of Cam-

basous (Cambysses), Zerdascht, author of Magism—a Median according to some, an Assyrian and disciple of the prophet Elias according to others—informed his followers of the coming of Christ, and of the star which would shine at His birth. (D'Herbelot: *Bibl. Orient.*)

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In 1852, at the Assumption in Paris.

THE KING'S TRIBUTE.

Introduction.—The Magi brought gifts typical of Christ's Kingship, Priesthood, and Humanity.
We, the nations, were represented by the Magi.

Point I. . . .—To the King-God, offer your goods.
Subdivision 1.—They are His; (*a*) as King, (*b*) as Creator.
Subdivision 2.—They are ours only in trust; not (*a*) to take pride in; (*b*) to retain unused; (*c*) to use for our own pleasure.
Subdivision 3.—They should be given to Him; (*a*) cared for industriously; (*b*) given up willingly.

Point II. . . .—To the Priest-God, offer sacrifice.
Subdivision 1.—(*a*) He is Lord of life and death; (*b*) own His dominion by sacrifice of the Mass.
Subdivision 2.—(*a*) He is the Providence which sustains us; (*b*) Offer Him the sacrifice of prayer.
Subdivision 3.—(*a*) He is our last end; (*b*) Offer the sacrifice of our wills.

Point III. . .—To the Man-God, offer love.
Subdivision 1.—(*a*) He became man for us; (*b*) Offer Him gratitude and imitation.
Subdivision 2.—(*a*) He suffered and died for us; (*b*) Offer Him fidelity and love.
Subdivision 3.—(*a*) He rose and ascended for us; (*b*) What less can we offer than ourselves?

Conclusion. .—All that we have and are should be placed at His disposal.

Text.—"Opening their treasures, they offered Him gifts, gold, frankincense, and myrrh." (Matt. 2 : 11.)

The significance of the mystical gifts of the Magi has been explained variously by different writers. Here is the interpretation of the Roman Breviary (Resp. I, within the Octave): "Three precious gifts the Magi made to the Lord and they contain divine mysteries: by the gold his kingly power is shown, in the incense consider his high-priestship, and in the myrrh, the Lord's burial." Israel had already adored the new-born king; the Magi, representing the Gentiles, gave tribute in our name. What gifts corresponding to those of our representatives shall we offer our Lord to-day?

POINT I.

To our King, let us offer all our goods. As earthly governments take tribute of their subjects; as they hold the right of eminent domain over all their goods, the like claim has He to ours. He is but a recreant citizen of God's kingdom, who withholds anything from His disposal. God has a far higher right, for He is the Creator of all things. "The Lord hath made all things for Himself." (Prov. 16: 4.) True, He is not in want of them, for "Thou hast no need of my goods." Nevertheless, as honest debtors we should offer Him His own, and hold it only at His disposal.

For earthly goods are ours only in trust for Him. We can take no pride in them, as if we had produced them. "What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it"? (1 Cor. 4: 7.)

We may not hold them unused, for they were given to us, like the talents of the Gospel, to trade with until the Master come again. If we fail to use them well and profitably, justly will we be near the rebuke "Wicked and slothful servant." (Matt. 25: 25.) Neither are they ours to be employed in worldly gratification, sinful pleasure or any purpose from which God is excluded.

They are ours only for Him; to be dedicated to His service in their proper and profitable employment. To be given up when God, in the person of His poor, requires them of us,—"as long as you did it not to one of these least, neither did you do it to me." (Matt. 25: 40.) To be relinquished willingly, when He chooses to take them from us,—"the Lord gave, and the Lord hath taken away" (Job 1: 21); to be forsaken with joy when he calls us to Himself, "For besides thee, what do I desire upon earth." (Ps. 72: 25). Let our closing eyes be turned from things of earth, to rest only upon Him.

POINT II.

Offer to the Priest-God, sacrifice. He is the Lord of life and death. We owe our being to Him; we must yield our breath at His bidding. "The number of man's months is with thee." (Job 14: 5.) Sacrifice therefore, the noblest act

whereby religion acknowledges supreme dominion, is His of right. And we are permitted to offer Him the noblest of sacrifices, wherein He, God Himself, is both priest and victim—the sacrifice of the Mass.

He is the Providence which sustains us, without whom we would fall back into our original nothingness, without whom we would want for means to support life, without whom we could not hope for eternal life. Who feeds the birds of the air (Matt. 6 : 26), and clothes the lilies of the field (Ibid. 28), and how much more you ? Who marks the fall of a sparrow, and numbers the hairs of our heads ? (Matt. 10 : 29–30.) To Him we owe the sacrifice of prayer morning and night, at all times and in everything we do. "Let my prayer be directed as incense in thy sight." (Ps. 140 : 2.)

He is our last end. The sight and enjoyment of God is the end for which we were created. All other good things, all other objects of our desires must fail to satisfy us, if we do not attain the presence of God. He deigns to direct us on our way by His infinite wisdom. Shall we not walk by the counsel of His commandments, and sacrifice to His divine will every opinion of our misguided judgment, every motion of our unruly will. "Not my will, but thine be done." (Luke 22 : 42.)

Point III.

To the Man-God, to the heart yearning for the love of men, offer all your affection. With desire has He desired our love. Out of love for us, and to attract our love to Himself, He became man. From the height of His divine glory to the depth of our human wretchedness, He descended for that purpose. Shall we fail to return our grateful acknowledgment ? Shall we defraud Him of the purpose of His condescension by neglecting to imitate at least from afar the examples He has set us. "He that followeth me, walketh not in darkness." (John 8 : 12.)

But His love rose to still greater heights. For us men and our salvation, He was crucified, died and was buried. Truly "greater love than this no man hath" (John 15 : 13). Nothing but love strong and faithful as death can be a return worthy of such love.

He rose from the dead that we also "may be in the likeness

of his resurrection." (Rom. 6 : 5.) He ascended into heaven, to prepare a place for us. (John 7 : 33.) What offering can we make in return for it all, save the complete sacrifice of ourselves?

CONCLUSION.

Body and soul, intellect and will, heart and hand, every power of our nature, every purpose that we cherish, every act that we perform, the goods that we possess, our very friends and kinsfolk, all things are His. We should make a free and complete offering of them all to Him, and hold them dear to us for His sake. "For all things are yours . . . and you are Christ's, and Christ is God's." (1 Cor. 3 : 22–23.)

ANOTHER PLAN.

THE CALLING OF SINNERS. (By Bossuet.)

Text. . . . .—"Behold wise men from the East came to Jerusalem." (Matt. 2 : 2.)

Point I. . . .—The Magi seeking Christ, models for sinners seeking God.

Subdivision 1.—They seek Him promptly.
Subdivision 2.—They seek Him generously.
Subdivision 3.—They seek Him persistently.
Subdivision 4.—They seek Him perseveringly.

Point II. . .—The Magi having found Christ, models for penitents in the presence of God.

Subdivision 1.—They think only of Him.
Subdivision 2.—They adore Him.
Subdivision 3.—They offer Him their gifts.

Point III. . .—The Magi on their return, models for true penitents.

Subdivision 1.—They avoid Herod. Fly the occasions of sin.
Subdivision 2.—They return by another way. Change your mode of life.

HOLY SCRIPTURE.

Before him the Ethiopians shall fall down: and his enemies shall lick the ground. The kings of Tharsis and the islands shall offer presents, the kings of the Arabians and of Saba shall bring gifts. And all the kings of the earth shall adore Him: all nations shall serve Him. (Ps. 71 : 9–11.)

The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. (Is. 9: 2.)

Arise, be enlightened, oh Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. (Is. 60: 1.)

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. (Is. 60: 6.)

The account of the visit of the Magi in Matt. 2: 1–12.

The invisible things of him are clearly seen, being understood by the things that are made. (Rom. 1: 20.)

Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love. (Coloss. 1: 12–13.)

God wishes all men to be saved, and to come to the knowledge of the truth. (1 Tim. 2: 4.)

He hath called you out of the darkness into His marvellous light. (1 Peter 2: 9.)

Holy Fathers.

In a lowly place and an unworthy bed, the King of kings, Lord of lords is found, recognized and adored. (*St. Greg. Nyss., Orat. de Sanc.*)

The Magi came by one way and returned by another, for they who have seen Christ, understood Christ, return better men than they went. (*St. Amb., in C. 2 Luc.*)

The wisdom of this world knows not God, who alone should be sought after. (*St. Amb., in Ps. 129.*)

Since they had meditated upon the king while he was yet to come, the Magi had no fear of the king when present. (*St. Chrys., in C. 2 Matt.*)

Oh blessed lodging, after heaven the throne of God, lighted not by a lamp, but by the star. (*St. Chrysost. Serm. 11, de Epiph.*)

The Magi adored the Word in the flesh, divine wisdom in an infant, power in infirmity, the Lord of majesty in true humanity. (*St. Leo, Serm. 2, de Epiph.*)

Then indeed the heavens showed forth the glory of God, and the sound of truth went forth to the whole world. (*St. Leo, Serm. 2, de Epiph.*)

Why art thou troubled, oh Herod? Thy fear is vain. The new-born king has not come to conquer kings in battle, but to overcome them wondrously by His death. (*St. Fulgentius, Serm. 5, in Epiph.*)

He who led the Magi, instructed them, He who directed them outwardly by a star, taught them in the silence of hearts. (*St. Bern., Serm. 1, de Epiph.*)

Who is this king, so little and so great? who cannot speak on earth, yet issues mandates from heaven. (*St. Chrysost., Serm. 3, Epiph.*)

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SPIRITUAL BLINDNESS.

Introduction.—Story of the blind man of Jericho.
Point I. . . .—Spiritual blindness, its nature. Intellect, will, grace.
Point II. . .—Its origin and development. (1) The habit of sin; (2) Bad example; (3) Resistance to authority.
Conclusion. .—The remedy—Prayer and the Sacraments.

Text.—"Lord, that I may see." (Luke 18: 41.)

INTRODUCTION.

Deep in the valley of the sacred river Jordan, at the opening of one of the ravines which intersect the mountain plateau of which the greater part of Palestine is made up, at what is perhaps the most beautiful spot in the Holy Land, near the place where the river empties into the Dead Sea, lies Jericho, the ancient City of Palms. Situated at a depth of nearly three thousand feet below the surrounding mountains, it has an almost tropical climate and verdure. About our Lord's time it had been the seat of the half-Jewish, half-Roman family of Herod, who had further adorned it with all the beautiful things that Orien-

tal taste and Roman power could gather from the then known world. Outside the city, on a wayside dusty as tropical heat and the tread of many footsteps could make it, the blind Bartimeus sat begging. The beauty of the scene was nothing to him. The rich vegetation, which speaks to other men of the bounty of heaven; the bright sunlight, the smile of God upon His creation and the beautiful creatures which disport themselves in it, gladdening men's hearts and telling them of God's providence and love, were lost upon him. Poor, blind and alone on the crowded thoroughfare, striving to attract the attention and excite the pity of the passers-by to the claims of his wretchedness, he sat and begged. Through the long day he listened for the footsteps of travellers, when gradually there swelled upon his ear the murmur of a great multitude which grew louder and louder until he felt the presence of a mighty throng. That was of little importance to him. Individual travellers might notice him, but a preoccupied crowd would take little heed of his presence. Moved, however, by curiosity, or, who knows? perhaps by some whispering of divine grace, he asked: What is it? What does it all mean? A bystander, most likely after several repetitions of the question, took sufficient notice of the blind man to fling him the answer that Jesus of Nazareth was passing by. He had heard, perhaps in the gossip of poor men like himself, of the carpenter's son from the far-away village of Nazareth. He had healed lepers, they said, up in Galilee, and the people from the mountains up above at Bethany declared that they heard Him bid a dead man come forth from his tomb, and had seen the dead obey. And what was more to the point, a blind man in Jerusalem who believed and obeyed, had washed in the old pool of Siloe and saw. Bartimeus might never meet with such an opportunity again. Though blind to the light of the sun, his faith showed him the brightness of the divinity surrounding the author of these deeds. Was not this He of whose coming Isaiàs prophesied, the lame shall walk, the blind see? Now was the moment to appeal to the mercy and power of God. He dared not attempt to push his way through the throng, but lifting up his voice he called from his place by the roadside: "Jesus, Son of David, have mercy on me." How anxiously he awaited the answer, but none came. The All-knowing chose not to hear. Those nearest to the blind man bade him hold his peace. Why

should he, a beggar, address one now rising in fame? Why should His interesting discussions with the doctors of the law be interrupted by the rude clamors of a beggar? "Hold thy peace." But his faith and his needs were too great to be silenced, and he called out the more: "Son of David, have mercy on me." And Jesus heard, and standing commanded those about Him to lead the blind man's footsteps to His presence, and asked: "What wilt thou that I do to thee?" What happiness! the wonder-worker asks his will. How earnest, how fervent, how touching is the pathetic prayer, "Lord, that I may see." And Jesus said: "Receive thy sight; thy faith hath made thee whole."

Point I.

There is another blindness which sometimes afflicts men, blindness of soul, more deplorable than that of the eyes. Two faculties guide our acts, intellect and will. The intellect directs the will. The light of God's grace guides them both. The soul is blind when the light of grace is wanting to it, and the intellect cannot distinguish between right and wrong.

Point II.

Let us examine the symptoms, make diagnosis and prognosis of some cases of this complaint. We are all somewhat afflicted with it. It is a case of heredity, from our first parents.

Habits of sin will produce it. The blasphemer, the impure man, the liar is shocked at his first offence. He hastens to confess, and repents sincerely and sorrowfully. Little by little, as sin grows familiar to him, he loses his sense of its enormity, he is dilatory about going to confession, inexact in confessing, and is but little troubled with sorrow or about his purpose of amendment. Shutting out the light of grace, he becomes like those creatures that dwell in the greater depths of the sea, totally blind. The case of the pagan nations of old followed a somewhat similar course, until they set theft, lust and falsehood upon their very altars. Truly their gods had eyes and saw not, and those who made them became like to them.

Other cases come from familiarity with sin in others, from bad company, from contemplating sin and the approval of sin in high places. You and your children read in popular fiction and in

the daily papers, sensational accounts of marital infidelities and divorce, of dishonesty, murder and suicide. Think you that the fire of unhallowed passion, which glows therein, can fail to sear the eyeballs of the soul and make it blind to the distinction between what the world hears of with pleasure, and what God looks on with approval?

In some cases blindness is the direct punishment of God for past offences. Such was the case of the Jews: "Blind the heart of this people, . . . lest they should see with their eyes, and be converted and I should heal them." A fearful sentence, so fearful as to be hard to reconcile with the mercy of God. It does not beseem us to ask with the disciples at Jerusalem, "hath this man sinned or his parents, that he should be born blind?" (John 9: 2.) "Unsearchable are His ways." Yet does it not seem as if this blindness were the common result of rebellion against God's will, the laws of the Church and the advice of her ministers? Have not all the great heresiarchs, have not the men of whom we say to-day that, "they ought to be Catholics," begun with some slight, almost justifiable resistance to authority, and ended in total blindness to faith and morals? Lord, that they might see!

Conclusion.

Son of David, grant that we may not lose the light of Thy grace. Or if we have already forfeited it, Lord, that we may see! Prayer and the Sacraments, the ordinary means of grace provided by Christ, are the best preservatives, the best remedies. Humble, confiding, persistent prayer, such as was that of the blind Bartimeus. Sincere confession, with humble attention to the advice of our spiritual guides. Above all, frequent reception of the Light of the World, in the Blessed Sacrament. There shall our eyes be opened, and we shall know Him, in the breaking of bread.

Holy Scripture.

They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk. (Job 12: 25.)

Thou lightest my lamp, O Lord: O my God, enlighten my darkness. (Ps. 17: 29.)

The Lord is my light and my salvation, whom shall I fear? (Ps. 27: 1.)

The Lord enlighteneth the blind. (Ps. 145 : 8.)

These things they thought and were deceived : for their own malice blinded them. (Wis. 2 : 21.)

Blind the heart of this people, and make their ears heavy, and shut their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them. (Is. 6 : 9–10.)

We have groped for the wall, and like the blind we have groped as if we had no eyes : we have stumbled at noonday as in darkness : we are in dark places as dead men. (Is. 59 : 10.)

They shall walk like blind men, because they have sinned against the Lord. (Soph. 1 : 17.)

Their eyes were opened and they knew him in the breaking of bread. (Luke 24 : 31 and 35.)

In him was the life, and the life was the light of men. (John 1 : 4.)

One thing I know, that whereas I was blind, now I see. (John 9 : 25.)

For judgment am I come into the world, that they who see not may see, and they that see may become blind. (John 9 : 39.)

They became vain in their thoughts and their foolish hearts were darkened. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things. (Rom. 1 : 21–23.)

HOLY FATHERS.

The blind man represents the human race, which, disregarding the brightness of heavenly light, incurs the darkness of damnation. It is, however, enlightened by the presence of its Redeemer. (*St. Greg., Hom. 2, in Evang.*)

I know Thee, O Lord, I know Thee clearly, I know Thee because taught by Thee, for no one can know Thee unless enlightened by the light of divine grace. (*St. Greg. Thaum., Serm. in St. Theoph.*)

The human will is not destroyed by grace, but from evil is turned to good, and is aided when it becomes good. (*St. Aug. de Arb., c. 20.*)

Zacchæus was seen before he saw, and would not have seen unless he had been seen. (*St. Aug., Serm. 8, de Verb. Apost.*)

The mercy of God comes to the blind, that it may give the light that he does not see; it aids those who see, that they may preserve the light it has given them. (*St. Fulgent, L. I., ad Mom.*)

Let no one say in his heart, these sins are of little moment, I do not care to correct them. It is no great matter if I remain in these venial, these trivial sins. This, my beloved, is impenitence, it is blasphemy, it is the unpardonable blasphemy. (*St. Bern. Serm. I. in Conv. St. Paul.*)

CHRISTIAN MARRIAGE.

Introduction.—The union of Christ and His Church.
Point I. . . .—Properties of Christian marriage.
Subdivision 1.—Holiness.
Subdivision 2.—Unity.
Subdivision 3.—Indissolubility.
Point II. . .—Errors of the day.
Subdivision 1.—Neglect of conjugal duties.
Subdivision 2.—Marital infidelity.
Subdivision 3.—Divorce.
Conclusion. .—Mutual love enduring forever.

Text.—"This is a great sacrament, but I speak in Christ and in the Church." (Eph. 5 : 32.)

Introduction.

Christ came upon earth, not merely to redeem us by the sacrifice of Calvary, and to instruct us by His teaching and example, but also to renew and perfect such institutions of the old law as were to continue under the new. "Behold all things are made new." (2 Cor. 5 : 17.) Thus ceremonies that had a mere inciting effect under the former disposition, in the Church became Sacraments with power of giving grace. His Church, itself a renovation and perfecting of the old law, was organized by Him to carry out and administer these perfected ordinances. Between Himself and His Church He ratified a most perfect union. "Behold," He said, "I am

with you all days, even to the consummation of the world." (Matt. 28 : 20.) He loved her with the most perfect love. "As the Father hath loved Me, I also have loved you." (John 15 : 9.) He identified Himself with her in her future mission as completely as possible, and endowed her with powers second only to His own; "He that heareth you, heareth me, and he that despiseth you, despiseth me." (Luke 10 : 16.) "As the Father hath sent me, I also send you." (John 20 : 21.) In fine, learned and pious commentators have commonly interpreted the Canticle of Canticles, with its enraptured expressions of love, as written to typify Christ's love for and union with His Church. That love and union, perfect as they are, make up the type upon which Christian marriage is formed. The nuptial tie, instituted by God Himself when He made them male and female, and gave to Adam a help like unto himself, was blessed and sanctified by our Lord, when He attended the marriage of Cana and performed His first miracle on behalf of the newly wedded pair. Thus it becomes no mere contract, to be made or revoked at the caprice of those who form it, or by the will of earthly legislators, but a tie sacred by the sanction of Almighty God, in which God is a partner, in which He represents His own union with His Church, and which can be dissolved only when He unlooses it by death.

Point I.

Christian marriage is a Sacrament. The contract made by the parties is a visible symbol conferring the grace needful to discharge the duties incurred. Such St. Paul declares it to be: "This is a great sacrament, but I speak in Christ and in the Church;" and so the Church has always held and taught. Like all the other Sacraments, it must be approached with circumspection, reverence and purity of soul. With due appreciation of the importance of an act in which God has a part, with reverence as for all things that are holy, and, as in all the Sacraments of the living, with a soul wherein the presence of sanctifying grace has displaced all grievous sin. Such a tie alone is holy; which God certainly intended that the union of man and wife should be.

Under the old law polygamy was tolerated. "But from the beginning it was not so." (Matt. 10 : 8.) Christ recalled matrimony to its pristine character of unity. Henceforth it was to be,

as in the beginning, the perfect union of one man with one woman. "He that putteth away his wife, and marrieth another, committeth adultery." (Luke 16 : 18.) No form of polygamy, not even that tolerated by our civil laws of divorce, is admissible for a Christian.

As in the union of Christ and His Church, Christian marriage is indissoluble. That was to last until the consummation of the world, this until the end of time comes to one of the parties, "until death do us part." The purity, the sanctity of this bond, what becomes of them, if the lusts of the flesh or the desire of change can unloose it? if human power can put asunder what God has joined? Until death do them part, until God, in whose hands their hands were joined, shall call one of them to Himself, then only can a Catholic man or woman consider himself or herself free to wed again.

POINT II.

Since Church and State have separated and gone their several ways, many governments have seen fit to infringe upon the bounds of the rights and duties confided by God to His Church; and in nothing with more disastrous results than in the affair of marriage. In depriving it of its sacred character, in making it a mere contract without sacramental sanction, and excluding God from a share in the compact, they have shorn it of its sacredness. What wonder then if the world should regard its obligations as less sacred than do those good Catholics who adhere to the teaching of the Church upon the subject? Hence come neglect and disregard for those duties so lightly assumed, so easily evaded. Hence discord and quarrels that should be controlled by the love of those whom God has joined and blessed. Hence abandoned families, race suicide and child-murder.

The ignoring of that sacred character is the prolific source of other marital infidelities. Since men hold matrimony to be but a civil contract, in which the State alone, outside of the contracting parties, has an interest, since she who makes, readily unmakes them, the motive which St. Paul urges upon the faithful when he says: "Husbands love your wives, as Christ also loved the Church" (Eph. 5 : 25), is gone. If there be any higher motive than mere animal passion in such marriages, it is due to the individual virtue of the persons, and not to the laws which strive to

obliterate the idea of higher motives. Reduced to such a level, what wonder if marital fidelity should be lightly esteemed and freely violated? What wonder if in our numerous divorce cases, marital infidelity figures in most, and but for some sense of respectability would probably figure in nearly all? It is this lack of religious veneration for marriage that fosters that horrible condition of affairs wherein, it is said, no man can be convicted of murder for avenging marital infidelity.

But the most hurtful error of modern society is the countenance of divorce. Who shall enumerate the resultant evils? Wives abandoned to lives of public shame, or to the legalized shame of a number of husbands; women who, like the Roman matrons of old, reckon the flight of time not by their birthdays but by their divorces; children cast upon the world, untrained, uneducated, lacking a mother's love, wanting a father's care, scandalized where they should have been most edified, orphaned by the wilful act of their own parents; these are evils not merely happening in spite of our customs, but directly traceable to our belauded laws. Divorce has been the forerunner of decadence and fall in the history of nations; it is the crying evil of our times, the foulest blot upon our civilization. It is nothing less than polygamy, and in some respects is worse than Mormonism and other forms of simultaneous polygamy, since they at least provide more adequately for the care of wives and children.

Conclusion.

They shall be two in one flesh, love as Christ has loved the Church, obey your husbands, because the husband is the head of the wife, as Christ is the head of the Church; these are the principles of Christian marriage. Taught by Christ, clearly laid down by the Apostles, and upheld by the Church throughout the centuries. Upheld in the condemnation of the heretics, and in her resistance to the most powerful rulers of the earth when they wished to violate the sanctity of the marriage bond. Lothair, Philip I and Philip II of France, Alphonsus of Leon, Henry VIII of England, and Napoleon I—all these names recall heroic struggles on the part of the Sovereign Pontiffs for the inviolable sanctity of the nuptial vow. Upheld in spite of infidel governments and short-sighted lawmakers. Upheld because God has

established them. Upheld because she knows the sacredness of her own union with Christ and is determined to preserve the sanctity, unity and fidelity of marriage on a par with her fidelity to Christ. Husbands and wives, remember that your union is something sacred; let it be preserved and its duties discharged as sacred obligations. Persevere through the grace of the Sacrament in unity and love until death parts you, and then you may hope that your love may endure as that of Christ for His Church endures—forever.

HOLY SCRIPTURE.

And God blessed them, saying: Increase and multiply and fill the earth. (Gen. 1 : 27.)

And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself. (Gen. 11 : 18.)

Keep then your spirit, and despise not the wife of thy youth. (Mal. 2 : 15.)

House and riches are given by parents: but a prudent wife is properly from the Lord. (Prov. 19 : 14.)

From the beginning of creation, God made them male and female. . . . For this cause shall a man leave father and mother, and shall cleave to his wife. . . . And they shall be two in one flesh. Therefore now they are not two but one flesh. What therefore God hath joined let not man put asunder. Whosoever shall put away his wife and marry another, committeth adultery against her. (Mark 10: 6–11.)

Whilst her husband liveth she shall be called an adulteress if she be with another man. (Rom. 7 : 3.)

To them that are married, not I, but the Lord commandeth, that the wife depart not from her husband: And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. (1 Cor. 7 : 10–11.)

Let women be subject to their husbands as to the Lord: Because the husband is the head of the wife, as Christ is the head of the Church. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. (Eph. 5 : 22–24.)

Husbands, love your wives as Christ also loved the Church. (Eph. 5 : 25.)

So also ought men to love their wives as their own bodies.

He that loveth his wife loveth himself. For no man ever hateth his own flesh: but nourisheth it and cherisheth it, as also Christ doth the Church. (Eph. 5: 28–29.)

HOLY FATHERS.

I join the hands of the young to each other, and both to the hand of God. (*St. Greg. Naz., 193.*)

Christ Himself, when invited with His disciples, came (to the marriage of Cana), not so much to partake of the feast, as to work the miracle, and thereby to sanctify the source of the propagation of the human race. (*St. Cyril, Alex. L. 2 in Joan. 2, 1.*)

Nor do we deny that marriage was sanctified by Christ, when His divine voice said; They shall be two in one flesh. (Matt. 19, 5.) (*St. Amb. Ep. syn. n. 3.*)

It is the office of this Sacrament to join the man and the woman in a marriage which shall endure undissolved as long as they live. (*St. Aug. De Nupt. et Concup. L. 1, C. 10.*)

The advantage of marriage, among all nations and all men, consists in the generation of children and the preservation of chastity; but among God's people, it consists also in the holiness of the Sacrament. (*St. Aug. De Bon. Conjug. C. 24.*)

In our marriages, the sanctity of the Sacrament is of more moment than fruitfulness of the womb. (*St. Aug. De Bon. Conjug. C. 7.*

Marriage is something sacred and divine. (*St. Clem. Alex., Strom. 53.*)

Cutting off all excuses, the Apostle lays it down clearly, that as long as her husband lives, a woman is an adulteress if she marries another. . . . As long as the husband lives, though he be an adulterer, though a Sodomite, though loaded with the worst crimes, he is to be held her husband, nor can she take another . . . Notice what (Christ) says: He that marrieth her that is put away is an adulterer, whether she put away her husband, or he her, is an adulterer. (*St. Jer. Ep. ad Oc.*)

There is no cause admitted by the law of God, for which a man may marry another, while she who is put away yet lives. (*Beda in Mar. 10.*)

REVERENCE FOR THE BLESSED SACRAMENT.

Introduction.—Oza and the Ark. (II Kings 6.)
Point I. . . .—We owe reverence to the Blessed Sacrament.
Subdivision 1.—On account of Christ's divinity.
Subdivision 2.—On account of the redemption.
Subdivision 3.—On account of His love.
Point II. . .—How we should show that reverence.
Subdivision 1.—Attention at Mass.
Subdivision 2.—Silence in Church.
Subdivision 3.—Reverent communion.
Subdivision 4.—Salutation of tabernacle, church, priest.
Conclusion. .—The Church sets us the example.

Text.—"The altar shall be sanctified by my glory." (Ex. 29 : 43.)

INTRODUCTION.

It is related in the second book of Kings, that when David had been seated upon his throne, he sought to bring to his own house the Ark of the Lord, which had remained in the "house of Aminadab, which was in Gabaa," ever since it had been brought back by the Philistines. He went therefore to Gabaa, and he "and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes, and timbrels, on cornets and cymbals." As they returned over the hills, the oxen drawing the wagon which bore the Ark, became restive, and the Ark leaned over and seemed about to fall. Oza, the son of Aminadab, in whose charge it was, "put forth his hand to the Ark of God, and took hold of it." "And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness, and he died there before the Ark of the Lord." A shrewd warning for those who lack reverence for holy things. Reverence to persons and things dedicated to God, is but a form of reverence to God Himself, and He has always strictly required it of us. "Touch not mine anointed, and do my prophets no wrong." (Ps. 103 : 15.) It is a means of safeguarding the love and adoration which is due to God Himself. The Ark was but the casket wherein the tables of the law, and a few other objects of sacred memory were deposited; what was that compared to the tabernacles of our altars, wherein God Himself

resides? The Ark was the central object of Jewish ceremony; what is that to the centre about which our worship revolves, the body and blood of Christ? If God was so indignant as to punish with death, so slight a fault, done from so goodly a motive as Oza's, because he forgot in his anxiety the reverence due to holy things, what reverence does He not require of us toward His own bodily presence dwelling in the tabernacle and entering our bosoms!

POINT I.

What object ever greeted the eyes, or blessed the senses of mortals so worthy of every observance of respect as the Blessed Sacrament. The ceremonies of honor which attend an earthly potentate are apt to degenerate into the ridiculous, as being too great for a mortal man. The honor we pay to the relics of the saints, or to the places where sacred events transpired, the respect that was paid to the Ark itself is limited by the fact that these are after all but senseless objects, however closely they may be connected with the affairs of the Creator. Even in our regard for the saints and for the ever-blessed Mother of God, we must remember that after all there is one greater than they. "Behold, a greater than Solomon here." (Matt. 12: 42.) But here, before the Blessed Sacrament, we are in the presence of God Himself, and there is no consideration whatever that can limit our respect.

We owe reverence to Christ in the Blessed Sacrament, because Christ is God. Before Him the angels and saints bow down, crying "Holy, holy, holy, Lord God of Sabaoth." Lord of the heavens and the earth and of all things that are, who "spoke and they were made," before whom the whole world is as a grain in the balance, and as a drop of the morning dew that falleth down upon the earth" (Wis. 11: 22–23), "whose wrath no man can resist" (Job 12: 17), He "of whose greatness there is no end." (Ps. 144: 3.)

God became man, and exalted upon the cross for our salvation, is worthy of all our reverence. The cross, once the emblem of the most ignominious suffering, has through His death become the emblem of victory and honor. It shines on the crowns of kings and blazes over the cathedrals of the world. The heroes of peace and of war are decorated by receiving it; we are signed

with it when we are born and blessed with it when we die. High over all the honored symbols of the world glitters the cross of Christ, and the world's end shall be announced by its appearance in the sky. And here is the precious Body that hung for us upon the tree of the cross; here the priceless Blood which stained its wood; here too is the Divine Nature which gave to the sacrifice its infinite value.

Here too is the Heart that has loved us so much, the hand to which we owe life and daily bread. Here, renewed in the daily Mass, is the sacrifice of Calvary, the greatest monument of love.

POINT II.

Oh, had we stood on the mount of Calvary beside John, the innocent, or Magdalen, the penitent, how deep our reverence, how lowly our prostrations would have been. What earthly affair would have kept us away from Him? Would the midnight gloom, the opening graves, or the earthquake's shock have withdrawn our eyes or our thoughts from the great spectacle before us? Yet day by day the same event occurs, the same sacrifice is offered on the altar. How small an obstacle keeps us away, how slight the disturbance, how trivial the thought, that carries our souls away from Him! How anxious we are to leave, how slow to return! How irreverent in a thousand ways.

Those who stood at the foot of the Cross listened for every word that fell from those dying lips, but spoke not, either to Him or to each other. And the church, in the presence of the Blessed Sacrament during the very sacrifice of the Mass, seems to be the chosen rendezvous for idle gossip!

But if it be wrong to be irreverent in His presence, if Oza was punished with death for touching the Ark of God, what shall we say of those who themselves become the abiding place of God, who receive holy Communion, with so little attention and respect? Whose thoughts and senses wander even before the precious Body is consumed. Who rush out of church and back to worldly affairs without a word of thanksgiving, petition, or sweet communion with the Guest who has come to them.

Who would have passed by Calvary without an humble salutation? Christ is in the tabernacle, do not hurry your genuflection when within the church, nor fail to raise your hat, and waft at

least one devout wish toward His throne as you pass by without. His priest passes you on the street, perhaps bearing the Blessed Sacrament at his breast, going to console the sick or the dying as He did in Palestine of old; and even as the people then went their way, all ignorant of His worth, so nowadays Catholics pass Him, and not one thought, not one act of reverence.

Conclusion.

The Church sets you the example. Christ in the Blessed Sacrament is the centre of all her ceremonies, of all her reverence. If she builds magnificent churches, it is for Him. If her altars, her vestments, her sacred vessels, are the richest that her means can procure, it is to pay Him honor. No ceremony is spared, no precaution omitted, to make her entertainment of Him as devoutly reverent as possible. And yet, "Lord, we are not worthy that thou shouldst enter under our roofs"; make us realize our unworthiness, and then "Come, Lord Jesus."

Holy Scriptures.

Loose thy shoes from thy feet, for the place whereon thou standest is holy. (Jos. 5 : 16.)

I have loved, O Lord, the beauty of thy house and the place where thy glory dwelleth. (Ps. 25 : 8.)

Bring to the Lord glory to his name; adore ye the Lord in his holy court. (Ps. 28 : 1–2.)

Adore him all you his angels. (Ps. 96 : 7.)

Keep silence before him. (Hab. 2 : 20.)

Rejoice and praise, O thou habitation of Sion, for great is he that is in the midst of thee, the holy one of Israel. (Is. 12 : 6.)

My house shall be called the house of prayer: but you have made it a den of thieves. (Matt. 21 : 13.)

Let all things be done decently and according to order. (1 Cor. 11 : 40.)

Behold the tabernacle of God with men, and he will dwell with them. (Apoc. 21 : 2–3.)

The four and twenty ancients fell down before him that sitteth upon the throne, and adored him that liveth forever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, our God, to receive glory, and honor, and

power: because thou hast created all things, and for thy will they were, and have been created. (Apoc. 4: 10–11.)

HOLY FATHERS.

Frequent the church as you would heaven, and neither do nor say anything therein that smacks of earth. (*St. Nilus.*)

What a shameful outrage! The Jews laid hands upon Christ but once, but these torment His body daily. O hands that should be cut off. (*Tertull. L. de Idol., c. 7.*)

It is not less detestable to put the Son of God into a polluted mouth than to put Him into filth. (*St. Chrysost., Hom. 27, in 1 Cor.*)

What are you doing, O man, do you contemplate curiously the beauty of a woman, in the church, and art not horrified to treat the temple of God with such indignity? (*St. Chrysost., Hom. 24, in Matt.*)

We are fed from the cross of our Lord, for we eat His Body. (*St. Aug., in Ep. 100.*)

He is lifted upon the cross by the hands of the priest. (*St. Joan. Dam. de Corp. Christi, c. 8.*)

They come to the church with small sins and retire with great ones. (*St. Ambrose, Serm. 23.*)

THE MESSIAS,—THE ONE SENT.

Introduction.—Story of St. John the Baptist.
His mission closed.

Point I. . . .—What was the Messias to be?
As promised to the Patriarchs.
As foretold by the prophets.
As described by David.
As prefigured in types.

Point II. . .—Such was Christ.
His love for the wretched.
His preaching of the gospel.

Conclusion. .—Charity is the badge by which Christ and Christians are to be known. Put it on before He comes.

Text.—"Art thou he that art to come, or look we for another?" (Matt. 11: 3.)

INTRODUCTION.—STORY OF ST. JOHN THE BAPTIST, HIS MISSION CLOSED.

John the Baptist, one of the most striking figures in the history of religion, was in prison. Dedicated from his birth, by the prophetic words of his father, "thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare His way." (Luke 1 : 76.) He had spent his youth in preparation and his manhood in the discharge of his mission of precursor. He taught almsgiving to the rich, mercy to the powerful, and forbearance to the strong, and above all he preached repentance to all the sinful race of Adam. "Do penance, for the kingdom of heaven is at hand." (Matt. 3 : 2.) "And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins." (Mark 1 : 5.) His austerities, his rude eloquence, the sanctity of his doctrine and his evident inspiration drew many followers after him. One day while engaged as usual on the bank of the river, he saw approaching one in whom he recognized the Master, whose way he had been sent to prepare. The emaciated figure, with its long tangled locks and its garment of camel's hair, attracted all eyes, as with outstretched finger he advanced and cried: "Behold the Lamb of God, behold Him who taketh away the sins of the world." (John 1 : 29.) "This is He who is to come after me, one mightier than I, the latchet of whose shoe I am not worthy to stoop down and loose." (Mark 1 : 7.)

And now John was a prisoner through the tyranny of Herod, because he had dared to confront that murderer of his kinsmen, in all his power and violence, and to declare with Apostolic freedom: "It is not lawful for thee to have thy brother's wife." (Mark 6 : 18.) He knew, no doubt, that his race was done, that the day was near when the tyrant would make his head the prize of a dancing girl. Yet one thing remained to be done, one part of his mission was not fully accomplished. His followers were as yet John's disciples. He wished them to be Christ's. He sent them, therefore, to their true Lord, teacher and Messias, to see and be convinced. "Sending two of his disciples, therefore, he asked him: Art thou he that art to come, or look we for another?"

(This introduction may be further extended by relating more of St. John's life as given in the 3d, 11th and 14th Chapters of Matthew, Mark 1, John 1, and Luke 1 and 7.)

POINT I.—WHAT WAS THE MESSIAS TO BE?

What sort of personage was He to be, whom John and the whole Jewish people expected to come? It was He who was promised to Adam on the day of his fall, to Abraham beneath the starlit skies of old Chaldea, to Isaac and Jacob when they became the fathers of the chosen people. He upon the expectation of whose coming the history of the whole world had rested. Who was typified by its heroes and foreshadowed in the fate of nations. He for whom the Patriarchs prayed, of whom the prophets spoke and David sang. He for whom saints have lived and martyrs died. He for whom the whole world sighed and groaned in longing even to the day of His coming. He, the seed of the woman which should crush the head of the arch-enemy of the human race. He of whom it was said to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 26: 4.) Of whom God said through David: "Sit thou at my right hand" (Ps. 109: 1.), and "Thou art my son, this day have I begotten thee." (Ps. 2: 7.) Of whom David sang: "He will save the souls of the poor. In his day shall justice spring up, and abundance of peace; till the moon shall be taken away. And in Him all the tribes of the earth shall be blessed." (Ps. 71: 7–17.) For whom Job sighed in the depth of his misery: "I know that my redeemer liveth." (Job 19: 25.) He of whom Isaias foretold: "Take courage and fear not; behold God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free." (Is. 35: 4 ss.) Art thou He that art to come? Art thou the Messias, the One sent, the Christ, the anointed One of God, art Thou the prophet, the teacher, the Redeemer, the Saviour? Art Thou the Son of God, whom the world has looked for during four thousand years?

(The promises to the Patriarchs and the figures of Christ's love may be further dilated.)

POINT II.—SUCH WAS CHRIST.

Christ was now, as it were, upon His trial. Now shall we know what He claims to be, what are His titles to our veneration and obedience, and by what proofs He supports them. He sat no doubt, as was His custom, on some grassy bank or mound of earth by the wayside, surrounded by a multitude of curious, half-convinced, and half-scornful Jews, near Him His disciples, and at His feet the poorest, weakest and sickliest of the people, who, from the depths of their misery, saw the height of His glory and power, as a man at the bottom of a deep shaft can see the stars at midday. Through this throng the disciples of John approached and propounded the question: "Art thou He who art to come?" And Jesus glancing from his questioners to the poor and the sick at His feet, answered them: "Go, and relate to John what you have seen and heard. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." The disciples no doubt returned to John with the answer: we have seen and heard all these things. No man hath done the things that this man doth. At His command the blind see, etc. No man can convince Him of sin. He teacheth the way of God in truth. He is no respecter of persons. He teacheth all, He doth good to all. Pharisee and publican, the rich young man and the blind beggar of Jericho, the widowed mother of Nain, and the sorrowing sisters of Bethany, the leper and the woman taken in adultery, Jewish rabbi, and Roman centurion,—all have the same Gospel preached to them, the same commandments given them, the same consolation in this world, the same hope of reward or fear of punishment in the next held out to them. He is the friend of sinners, the father of the prodigal, the good shepherd. He is all that the prophets foretold of the Messias.

(This point may be amplified by a more detailed reference to the scene described in the first part of the point, or to the miracles of our Lord in the latter.)

CONCLUSION.

Charity is the badge of Christ and Christianity.

The evidence of His divine mission which our Lord offers is conclusive. Miracles of charity, that is, infinite love acting with infinite power.

The Church which He founded offers the same evidence of His mission as continued by her. From the days of the fishermen of Galilee to our own time, she is the Church of the poor and the afflicted, the friend of the sick and of sinners. Her saints, from Sts. Peter and John before the Beautiful Gate, to the latest St. John de la Salle among the poor children, have given their lives for the consolation of the wretched and the instruction of the ignorant. Works of mercy, spiritual and temporal, are the badges of Christ and of Christianity.

We must all wear that badge if we are to be recognized as His followers. "By this shall all men know that you are my disciples, that you have love one for the other." (John 13 : 35.) See then that you prepare your souls by stirring up the faith that is in them, and by adorning them with works of charity. So shall you make ready an acceptable offering to the Messias for the day of His coming.

Holy Scriptures.

For thou lovest all things that are, and hatest none of the things which thou hast made. (Wis. 11 : 25.)

All the ways of the Lord are mercy and truth. (Ps. 24 : 10.)

The Lord hath comforted His people and will have mercy on His poor ones. (Is. 49 : 13.)

To preach the Gospel to the poor He hath sent me, to heal the contrite of heart. (Is. 61 : 1.)

God so loved the world as to give His only begotten Son. (John 3 : 16.)

As the Father hath loved me, I also have loved you. (John 15 : 9.)

Greater love than this no man hath, that a man should lay down his life for his friends. (John 15 : 13.)

I am the good shepherd, and I lay down my life for my sheep. (John 10 : 14.)

This man receiveth sinners, and eateth with them. (Luke 15 : 2.)

I pray that He would grant you the charity of Christ, which surpasseth all knowledge. (Eph. 3 : 19.)

FIGURES AND EXAMPLES OF THE GOODNESS OF CHRIST.

The Paschal Lamb. (Ex. 12.)
The brazen serpent. (Num. 19).
David's love for Absalom. (2 Kings 18.)
Elias and the widow's son. (3 Kings 17 : 17, etc.)
Judas the deliverer of his country. (Macc. 4, etc.)
The widow of Nain. (Luke 7 : 11, etc.)
The parable of the prodigal son. (Luke 15 : 11, etc.)
The parable of the good shepherd. (John 10 : 11, etc.)
The woman taken in adultery. (John 8 : 3, etc.)
The raising of Lazarus. (John 11.)
(For J. B. see next sermon.)

THE GREAT MAN.

Introduction.—Who is the great man? Christ's eulogy of John the Baptist.
Point I. . . .—He who conquers the world.
Point II. . .—He who conquers himself.
Point III. .—Who leads others to God.
Conclusion. .—He is greater than John the Baptist.

Text.—"There hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he." (Matt. 11 : 11.)

INTRODUCTION.

Who is the great man? The world has one standard, and God another. Have the two anything in common? Let us see in Christ's eulogy of John the Baptist, what was his ideal of greatness. (For this eulogy see Matt. 11 : 7 to 11.)

POINT I.

Who is the great man? No reed shaken by the wind, no weakling who changes his position and abandons his principles before every rude wind that blows upon him. No coward who shakes and trembles before every breath of ridicule, who bows

and bends before public opinion, who breaks and yields faith and honor when the blast of tribulation rises into a storm about him. No time-server, opportunist or compromiser, where the laws of God or of His Church are in question. No reed shaken by the wind, but a *man*. A man who defies the world in the cause of truth. Who dares when duty calls upon him, to say to its fiercest and mightiest: "Thou hast sinned. This is not lawful for thee." A man who overcomes the world through the victory of his faith. (1 John 5: 4.) [Develop, if you like, John's courage before Herod, before the Pharisees: "Ye brood of vipers" (Matt. 3: 7), before other classes (Luke 3: 10, etc). Give also modern instances of subservience to public clamors, *e. g.*, "the little red school-house," divorce.]

POINT II.

What went ye out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. The great man is one who overcomes himself. No worldling, clothed in soft garments and revelling in the palaces of the great. No ruler, conqueror or grandee; no courtier whose back is at the service of the powerful. No pampered child of luxury. All these things count for nothing in God's estimate. Nay, rather, they count against a man, as they make his judgment more severe in proportion to his greater opportunities for good. The great man possesses the true spirit of mortification, which prizes earthly things at their true value. He resembles John the Baptist in his clothing of camel's hair and his diet of locusts. He, as St. Paul says, chastises his body and keeps every unworthy longing of human nature in subjection. (The want of the spirit of mortification, and the spread of self-indulgence in our time might be touched upon.)

PART III.

The great man is a prophet, yea, and more than a prophet. Like John the Baptist, he goes before the face of the Lord, to prepare His way. God speaks to men through him, "as He spoke by the mouths of the saints." Treading the world, the flesh and the devil under his feet, inspired by the love of God, and fired with the love of his fellow man, his example is a shining

light reflecting the glory of God, lighting up the pathway of fidelity and patience, pointing out to his fellows the way of the cross leading to the gate of heaven. (The manner in which the good, practical Catholic preaches by his example may be described at more length.)

Conclusion.

Truly great was John the Baptist, greater than the rich whom men envy, greater than the conqueror whom they admire, greater than the successful men before whom they bow down, greater even than the prophets who bore God's messages to men, greater than any born of women. Yet he that is least in the kingdom of heaven, is greater than he. His greatness was the greatness of the kingdom. Neither worldly rank, titles nor achievements, not even holy offices of God's conferring can bestow greatness. Conquest of the world, conquest of self and the love of God and our neighbor alone can confer a valid title to greatness and to the crown of life.

Holy Scripture.

His glory is great in thy salvation. (Ps. 20 : 6.)

Thou hast set on his head, O Lord, a crown of precious stones. (Ps. 20 : 4.)

I spoke thy testimonies before kings : and I was not ashamed. (Ps. 118 : 46.)

Thou hast crowned him with glory and honor, and hast set him over the works of thy hands. (Ps. 8 : 6, Offertory for Feast of J.B.)

Behold, I have given thee to be the light of the Gentiles. (Is. 49 : 6.)

Behold, I send my angel, and he shall prepare my way before my face. (Mal. 3 : 1.)

Herod feared John, knowing him to be a just and holy man. (Mark 6 : 20.)

Yea rather, blessed are they who hear the word of God, and keep it. (Luke 2 : 28.)

He was a burning and a shining light. (John 5 : 35.)

Blessed is the man who endureth temptation, for when he hath been proved, he shall receive the crown of life. (James 1 : 12.)

HOLY FATHERS.

Herod ordered the decapitation; John was beheaded. Which is universally declared blessed? which is proposed to us for imitation? which is lauded? which crowned? (*St. Chrysost. Hom. 28 in Ep. 2 ad Cor.*)

He was a burning light, that is, he was enkindled with the fire of the Holy Spirit that he might give forth the light of salvation to a world wholly possessed by ignorance; and that he might point out by his light amidst the dense darkness of crime, the brilliant sun of justice. (*St. Aug. Serm. 20 de Sanc.*)

John "was foretold by the Holy Ghost, promised by the angel, praised by the Lord and consecrated by the undying glory of his holy death." (*St. Maximus Hom. 3 in Nat. Joannis.*)

OBEDIENCE.

Introduction.—Obedience, the foundation of order.
God has delegated His authority.

Point I. . . .—To His Church.

Subdivision 1.—Her right to command.

Subdivision 2.—Our duty to obey her laws,—believe what she teaches,—listen to her counsels.

Point II. . .—To the State.

Subdivision 1.—Its right to command.

Subdivision 2.—Our duty to obey the laws, respect public officers, to pay tribute, to defend the State.

Point III. .—To fathers.

Subdivision 1.—Their right to command.

Subdivision 2.—The duty of obedience on the part of wives, children, servants.

Conclusion. .—Christ obeyed His Heavenly Father,—the ecclesiastical power,—the power of the State,—His parents.

Text.—"And he went down with them, and came to Nazareth, and he was subject to them." (Luke 2: 51.)

INTRODUCTION.

Order is the first element of all perfection, beauty, and happiness. God's work being ordained by infinite wisdom, in

perfection and beauty and for the happiness of mankind, He must require order in His creation. The planets in their spheres, the seasons in their changes, all creatures according to the functions of their nature, maintain order by obeying His will. Man also, being contingent upon God's fiat for his being, must submit his will to God's; and for God's sake to those to whom He has delegated His authority. These are: the Church, the State, and the head of the family.

Point I.

To His Church He has entrusted the guidance of men in the spiritual order. He Himself no longer addresses us personally by direct revelation. He has instituted His Church for this purpose, and substituted her authority for His. "He that heareth you heareth me; and he that despiseth you despiseth me." (Luke 10: 16.) We are therefore bound to believe as she teaches, to obey her laws, and listen respectfully to the counsels she offers us, through her duly appointed ministers.

Point II.

Man's soul is encumbered with a body. Not only may that incur great suffering, but his chief end, his salvation, may be endangered by disturbance of the temporal order. God has therefore committed the care of the temporal order to the State. It matters not under what form of government we live, or how that form came to prevail amongst us. That government which is, is ordained of God, and to that we owe obedience. We must obey the laws, respect its officers, pay it tribute, and defend it in case of need, "not only for wrath, but also for conscience sake." (Rom. 13: 5.)

Point III.

The primary division in the order of human society is the family, and the head of the family has accordingly authority sanctioned and upheld by Almighty God. He Himself seems to look upon the name Father as the dearest of His titles. Wife and child, servant, and the stranger within his gates, each according to his degree owes reverence and obedience to the head of the family.

All these rulers possess within certain limits, God's own authority. They are to be obeyed, as we would obey the voice of God, except only when they transgress the limits of their authority, and contravene the laws of God, or the decrees of one possessing a greater share of the lawgiving power.

Conclusion.

Christ is the highest example of obedience. He obeyed God. "My meat is to do the will of Him that sent me." (John 4 : 34.) He obeyed the established religious authority, though He came to supersede it, in submitting to the law of circumcision, and in His teaching. "The scribes and pharisees have sitten on the chair of Moses; whatsoever therefore they shall say to you, observe and do." (Matt. 23 : 2.) He obeyed the civil law, giving tribute (Matt. 17 : 26) and commanding that tribute should be paid. (Matt. 17 : 21.) And, wonder of wonders, He, God, was subject to the work of His hands. To Mary, a poor and lowly virgin, and to Joseph, the carpenter of Nazareth. "He went down with them, and came to Nazareth, and He was subject to them." For eighteen years we have no other recorded events of His most momentous life, than that He obeyed, and advanced in wisdom, and age and grace, before God and men. If, then, God obeyed men, not because He was bound to do so, but, as He said to St. Peter, that men might not be scandalized (Matt. 17 : 26), what submission is too lowly for us, what perfect obedience should we not practise?

Holy Scripture.

Honor thy father and thy mother, that thou mayest be long lived upon the land. (Ex. 20 : 12.)

He that striketh his father or mother shall be put to death. (Ex. 21 : 15.)

Direct my steps in thy word. (Ps. 118 : 133.)

A fool laugheth at the instruction of his father. (Prov. 15 : 5.)

If he will not hear the Church, let him be to thee as the heathen and the publican. (Matt. 18 : 17.)

Going therefore, teach ye all nations. (Matt. 28 : 18.)

Render therefore to Cæsar the things that are Cæsar's. (Matt. 22 : 21.)

He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. (Luke 10: 16.)

I honor my father. (John 20: 21.)

We ought to obey God rather than men. (Acts 5: 29.)

Let every soul be subject to higher powers: for there is no power but from God. And those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. (Rom. 13: 1.)

Let women be subject to their husbands as to the Lord: Because the husband is the head of the wife: as Christ is the head of the Church. (Eph. 5: 22–23.)

Children, obey your parents in the Lord, for this is just. (Eph. 6: 1.)

Obey your prelates and be subject to them. For they watch as being to render an account of your souls. (Heb. 13: 17.)

Examples of Obedience.

Abraham. (Gen. 22.)
Sara to her husband. (Gen. 17: 12; 1 Pet. 3: 6.)
Samuel. (1 Kings 3.)
Tobias. (Tob. 6.)
Our Lord. (Ps. 39: 8–9; Matt. 26: 42.)
The Emperor Theodosius to St. Ambrose.
Christians obeying Nero.

Examples of Disobedience.

Cham. (Gen. 9: 24–25.)
Sons of Heli. (1 Kings 2: 12.)
Absalom. (2 Kings 15: 12.)
The undutiful son. (Mark 7: 10, etc.)

Holy Fathers.

Seek not, oh sheep, to feed your shepherds, nor to go beyond your bounds. Judge not your judges, nor give laws to your lawmakers; for God is not the God of discord and confusion, but of order and of peace. (*Greg. Naz., Or. 19, n. 10.*)

Let him not be reckoned amongst Catholics who uses books condemned, not only by the Catholic Church, but by her Founder. (*St. Leo, Ep. 15, c. 16.*)

To fear God, and obey one's parents, is the ornament of childhood, the honor of youth. (*St. Amb. Offic., L. 8.*)

Then only should a son not obey his father, when the father commands anything against the Lord his God. (*A St. Aug. Cont. Adamant., c. 6.*)

He who does not obey his parents, does not obey God. (*St. Aug., in Ps. 70, Serm. 1.*)

REPENT AND RESOLVE.

Introduction.—All things pass away.

Point I. . . .—How have we spent the past year?

Sins of commission. Habits of vice. Sins of omission—neglect of religious duties—of the duties of our state.

Point II. . .—What shall we do in the coming year?

Root out bad habits,—avoid occasions of sin,—strengthen ourselves with the Sacraments,—be more earnest in God's service.

Conclusion. .—Repent and resolve.

Text.—"All things have their season, and in their times all things pass under heaven." (Eccl. 3: 1.)

Introduction.

Another year is passing, as all things mortal pass. So many months, so many days are gone into the irrevocable past. They can never return; and with them have gone many opportunities for good and for happiness that will never be ours again. Like snow of last winter, like the flowers of last summer, they are departed forever; many joys, many sorrows, many graces. Have they passed us without leaving any sweet memories, any fruit in our souls?

Another year is beginning. That too will bring opportunities for good, and temptations to evil. Are we prepared to meet both as a Christian should? Other years may follow, bringing to some of us the same experience of mingled good and evil, pleasure and pain, and to others the end of all mortal experience.

"And so from hour to hour we ripe and ripe,
And then from hour to hour we rot and rot."

(*As You Like It.*)

Point I.

What of the past year? Have we had earthly pleasure, or has it been a time of grief? Be assured that both will pass, as all things that are of earth do. But our souls remain; and upon them the merit or the guilt of our past deeds. Which predominate? Have we not to fear that it is the scars of sin? How of God's commandments; are they witnesses against us? The habits which the deeds of last year have fixed upon you, are they for good or evil? Your duties, have they been performed as God's work should be done? Does the closing year find you worse than you were when it began, or has it taught you wisdom?

Point II.

What of the present year? That, too, will soon be a thing of the past. Time itself will soon be no more; for a thousand years are but as yesterday in God's sight. The remnant of our days is but a drop in the ocean of eternity. Shall we not work, while we have time? Shall we not use this year in the purchase of unending happiness? Root out those bad habits, avoid those persons, those places, which lead you to sin. Crush down that taste for pleasure that urges you in pursuit of it. Kneel humbly before the throne of grace and seek for help, where it is to be had for the asking. Prayer, the Sacraments, the precious Body and Blood of Christ in the Blessed Eucharist and in the Mass, have invaluable grace at your disposal. Be more zealous, more earnest, in your service of God. "Whatsoever things are just . . . think on these things." (Phil. 4: 8.) Pay less heed to the things of this world; they "are not worthy to be compared to the glory that shall be revealed in us." (Rom. 8: 18.) Be more faithful to the Church and the counsel she gives you. That is a duty laid upon her by her Divine Spouse, who guides and assists her in its discharge. When you hear her voice, "harden not your hearts."

Conclusion.

Repentance for the past, resolutions for the future; these are the constantly recurring needs of all men. This is the time of the year when men settle their affairs, and make their arrangements for the year that is beginning. Think what you would

wish at the hour of death that you had done. "Do now, beloved, all that thou canst, because thou knowest not when thou shalt die." (*Fol. of Christ*, B. I, c. XXIII.) If we have done well in the past, "Thanks be to God who has given us the victory through our Lord Jesus Christ." (1 Cor. 15 : 57.) For our sins, let us pray with the publican, "O God, be merciful to me a sinner." (Luke 18 : 13.) And for the future, resolve firmly and warily, and make sure of the success of your purpose by reliance on God; "I can do all things in Him who strengtheneth me." (Phil. 4 : 13.)

Holy Scripture.

My days have passed more swiftly than the web is cut by the weaver. (Job 7 : 6.)

The days of man are short, and the number of his months is with thee. (Job 14 : 5.)

In thee, O Lord, have I hoped, let me never be confounded. (Ps. 30 : 2.)

A thousand years in thy sight are but as yesterday, which is past and gone. (Ps. 89 : 4.)

For our time is as the passing of a shadow . . . and no man returneth. (Wis. 2 : 5.)

Son, observe the time and fly from evil. (Eccl. 4 : 28.)

I will recount to thee all my years in the bitterness of my soul. (Is. 38 : 15.)

We have labored the whole night and have taken nothing. (Luke 5 : 5.)

Walk whilst you have the light, that the darkness overtake you not. (John 12 : 35.)

The time is short : it remaineth . . . that they that use the world, be as they that use it not; for the fashion of this world passeth away. (1 Cor 7 : 29.)

Now is the acceptable time. (2 Cor. 6 : 2.)

Therefore while we have time let us work good to all men. (Gal. 6 : 10.)

The Fathers.

At the point where you would expect the end, there eternity is but beginning. *(S. Hilary.)*

Alas, what madness, to buy eternal tortures at the price of delights so slight, so unenduring. *(S. Jerome.)*

No labor should seem hard, no time long, by which we attain the glory of eternity. *(S. Jerome.)*

Eternity, in words has but four syllables, in itself it has no end. *(S. Aug., in Ps. 145.)*

Compared to eternity the length of all time is short. *(S. Jerome.)*

Let us say now, time is passing fruitfully; lest we say then, it has passed without fruit. *(S. Aug., in Ps. 30.)*

All things are snatched away by the passing moments; but the stream flows on. *(S. Aug., Ep. 138.)*

If one were to have a single sweet and pleasant dream for one night in a hundred years, and then be punished for it during a hundred years, would one desire such a dream? As that dream is to a hundred years, so is this present life to that to come, nay much less; as a drop is to the ocean, so is a thousand years to eternity. *(S. Chrysostom, Hom. 20.)*

THE PRODIGAL SON—THE WORLDLING.

Introduction.—Paraphrase the parable.
Point I. . . .—The prodigal is the worldling.
Subdivision 1.—He seeks wealth.
Subdivision 2.—He seeks honor from men.
Subdivision 3.—He seeks pleasures.
Point II. . .—The elder son is the faithful follower of Christ.
Subdivision 1.—He uses wealth for God's sake.
Subdivision 2.—He seeks God's approval only.
Subdivision 3.—He bears poverty, shame and suffering.
Point III. . .—The Father, God is always merciful.
Conclusion. .—Let us return to our Father's house.

Text.—"Father, I have sinned against heaven and before thee." (Luke 15: 11, etc.)

Introduction.

Our divine Lord "came not to call the just, but sinners" (Mark 2: 17.) He rejoiced therefore when at the time spoken of

in the fifteenth chapter of St. Luke, "the publicans and sinners drew near to him to hear him." He encouraged them by depicting His anxiety for their salvation in the two parables of the strayed sheep, and the lost groat. Then He related for their instruction the beautiful story of the prodigal son. A certain man had two sons. All men are in one sense, sons of God, and may well be divided into the just and sinners. "God sendeth rain upon the just and the unjust" (Matt. 5: 45), raineth not only earthly blessings, but graces purifying and fructifying. Nay, when the "clouds rained the Just" (Is. 45: 8), did He not send His only Son for the benefit of the "lost sheep of Israel?" The younger son of the parable, being full of the spirit of the world, demanded of his father the share of worldly goods which was to be his after his father's death, and having obtained it went abroad into a far country where he squandered it all in riotous living. His days were spent in luxurious idleness, his nights in unhallowed feasting and revelry in the company of harlots and all the seductive following of the court of pleasure. Their food was no doubt the most choice, their wines of the rarest; the arts lent their most beautiful products to enhance his delights. Yet the day came, as it rarely fails to come to the devotee of the world, when he was glad to tend swine and was fain to "fill his belly with the husks whereof the swine did eat." In the depth of his degradation he recalled the peaceful plenty, of the life of duty and honesty in his father's house, and returning he confessed his fault: "Father, I have sinned against heaven and before thee." But the father's love had not been exhausted, either by his selfishness, his profligacy or his undutifulness. The prodigal's offences had been great, but his father's love was still greater. From afar off, he saw approaching a wretched creature bowed down with suffering, but bowed also with penitence, and recognizing the son that was lost, he hastened to assure him of forgiveness and continued affection, called for the best of clothing and of food, and made merry with almost childish mirth, because he that was dead was come to life. But the elder son was offended because he, who had always served faithfully, had never been entertained with such profusion of joy and gladness. The father answered his complaints: "Son, thou art always with me, my desires are thy desires, my goods are thy goods, my sorrow thy sorrow, my joy thy joy, all that I have is thine. But it was fit that we should rejoice and make

merry, thou and I together, for this thy brother was dead and is come to life again, was lost and is found."

POINT I.

Though surrounded with what is called the "atmosphere" of the Holy Land in our Lord's time, the story of the prodigal is one that we recognize in the events of our own and of every intervening age. It is the experience of the rich and wise king of Israel, "I have seen all things that are done under the sun, and behold all is vanity and vexation of spirit." (Eccl. 1 : 14.) History, profane and religious, offers us numberless examples of the prodigal going after the good things of this world, and finding that like the apple of Sodom they turn to ashes in his mouth; of the fact that the service of God alone can bring happiness to the souls He has created for Himself.

The worldling, like the prodigal, longs for wealth, covets what is not his; "Give me the portion of the substance that falleth to me." That another's right is greater than his affects him not. Hence the doubtful, and the undoubtedly unjust business methods of our day. Hence watered stocks, unearned commissions, the so-called rake-offs, the murders for insurance, perjury as a matter of "mere form," the grinding of the faces of the poor, and the endless wrongs which modern business methods allow of, but which the eternal justice of God cannot sanction.

He covets the world's applause and therefore seeks to surround himself with admirers and flatters their vices, that they may flatter him. Hence unholy and dangerous alliances, mixed marriages, Catholic children in non-Catholic schools, Catholic men in anti-Catholic secret societies. Hence the danger to faith that arises from the fear that the profession of Catholicism may hinder one's rise in the world.

He seeks sensual pleasure, excitement, banquets, theatres, dances. That which is allowable in moderation, he uses to excess, and that excess unfailingly leads to the direct violation of God's commandments, to neglect of religious duties and to confirmed habits of vice.

POINT II.

The elder son represents the faithful. Those who though they may not be always "the just," inasmuch as they some-

times fail in the full discharge of their duty of perfect charity to God and man, are nevertheless faithful to their father's house, and in a question of Christ or the world, they are always on His side.

They do not separate their possession of earthly goods from God's. Though all that He has were theirs, they hold it of Him and for Him, and value it only as it is of service for His interests. They expend it freely for the poor, for the spread of religion, and for the Christian training of a house in Israel, of a family of good Catholics.

To God and not to the world they look for approval of their conduct. Therefore the rich man's scorn, the proud man's contumely, the tyranny of fashion, the opinion of the world, have no weight with them, when it is a question of the Father's service.

Earthly pleasure attracts them, for they are men. Yet only in so far as it is permitted by the rule of their Father. For the rest, they have received good things at His hands, why should they not receive evil things? (Job 22: 10.) Poverty or riches, pleasure or pain, honor or dishonor, health or suffering coming from His hand are alike acceptable to them, and like the Apostles they rejoice if they are accounted worthy to suffer reproach for the name of Jesus. (Acts 5: 41.) God has a share in their every motive, God's glory profits by their every deed, and God's peace, the peace that the world cannot give, is with them here and in the world to come.

Point III.

The father of the prodigal is a touching image of God's unfailing love for His erring creatures, watching over the sinner's wanderings, waiting for his return, longing, begging for the love that is His of right. And when the prodigal returns, stripped of all the graces and comeliness which he had received, marked by vice with her hideous brand, repulsive and forsaken by his friends of the world, the father welcomes him with tears of joy, embraces him with irrepressible affection, reinstates him in his former rights, and rejoices because his son was dead and is alive again, was lost and is found. God's wisdom is infinite, His justice unlimited: how shall we describe the infinitude of the love that anticipates the confession of the sinner, that makes sins

as red as scarlet, as white as snow, that searches for the sheep that was lost and brings it home on His shoulders, that decrees joy in heaven over one sinner doing penance, that for us men and our salvation came down from heaven to Calvary? Truly "His mercy is great above the heavens." (Ps. 107: 5.)

Conclusion.

"Father, I have sinned against heaven and before thee." Who of us has been so faithful to God as to have no occasion to make the confession? We have sinned, against heaven at least, because we have not sought the kingdom of God and His justice before all other things; because we desire the good things of this world more earnestly, more actively than the will of God. We have sinned before our Father, because we have slighted His love and refused His guidance. We have sinned, because we have withdrawn ourselves from His sonship, and those things which we have received from Him from His service, and have spent them riotously. For that which is not used for God, is abused. In a far country, far from His law, far from His love, far from the counsels of His Church, we have lived for ourselves, for the world, rather than for Him. Whether, therefore, we have sinned deeply, or merely by following the spirit of the world, and so running the risk of perishing in the danger we have loved, we are not worthy to be called His sons. The pleasures we delight in shall turn to husks, our glory to shame, our wealth to ashes. Let us return to ourselves, like the prodigal; let us remember that the servants in our Father's house are better off than the wanderer; let us—knowing, as he did not know, the abounding love and mercy which await us—rise up from the sty of the swine and retrace the way to our Father. With lowly penitence acknowledge your fault, beg again for His service in whatever capacity He chooses to employ you, and the robe of righteousness shall be put upon you, and you shall be welcomed to the banquet of His love. His friends, the saints and angels, shall rejoice, and you shall be welcomed with the fulness of the blessing of the faithful—"Son, thou art always with me, and all that I have is thine."

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Subdivision 1.—During the sinner's wanderings.
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Subdivision 3.—After his return.

HOLY SCRIPTURE.

Thou art the God of my heart, and the God that is my portion forever. Behold they that go far from thee shall perish. But it is good for me to stick close to my God. (Ps. 72 : 26–28.)

As a father hath compassion on his children, so hath the Lord compassion on them that fear him. (Ps. 102 : 13.)

The Lord is far from the wicked. (Prov. 16 : 29).

He that toucheth pitch shall be defiled. (Eccl. 13 : 1.)

The Lord waiteth that he may have mercy on you. At the voice of thy cry, as soon as he shall hear, he will answer thee. (Is. 30 : 18–19.)

All flesh is grass, and the glory thereof as the flower of the field. (Is. 40 : 6.)

As one whom the mother caresseth, so will I comfort thee. (Is. 66 : 13.)

Know thou, and see that it is an evil and a bitter thing for thee to have left the Lord, thy God. (Jer. 2 : 19.)

It is good for a man, when he hath borne the yoke from his youth. (Lam. 3 : 27.)

You cannot serve God and mammon. (Matt. 6 : 24.)

Where your treasure is, there is your heart also. (Matt. 6 : 21.)

He that is not with me is against me. (Matt. 12 : 30.)

That which is high to men, is an abomination before God. (Luke 16 : 15.)

Behold what manner of charity the Father has bestowed on us, that we should be called, and should be the sons of God. (1 John 3 : 1.)

Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. (James 5 : 1.)

HOLY FATHERS

Worldly honor is the devil's business. (*St. Hilar. in C. 3, Matt.*)

The rush for glory blinds the sight of the mind. (*St. Chrysost. Hom. 43 ad pop.*)

The soul is never turned to God, unless it be turned from the world. (*St. Aug. in Ps. 9.*)

If God is the supreme good and you depart from Him, are you not evil? If He is our happiness, is not departure from Him misery? (*St. Aug. in Ps. 70.*)

Let no one despair; it was not so much the crime he committed as the despair of pardon, which caused the ruin of the betrayer, Judas. (*St. Aug. L. de Ult. Pœnit.*)

He can long for nothing, desire nothing of the world, who is above the world. (*St. Cypr. Ep. ad Don.*)

Nothing mortal is lasting; the pleasures of this world are lost when they are grasped. (*St. Jer. Ep.*)

When the world flatters beware of the danger of corruption. (*St. Aug., Serm. 2, de Nat. Joan. Bapt.*)

He who separates himself from Christ is a citizen of the world, but an exile from his own country. (*St. Amb. L. 8, Com. in C. 15 Luc.*)

He who has vices, has many masters from whose servitude he can scarcely escape. (*St. Amb. L. de Jacob, C. 3.*)

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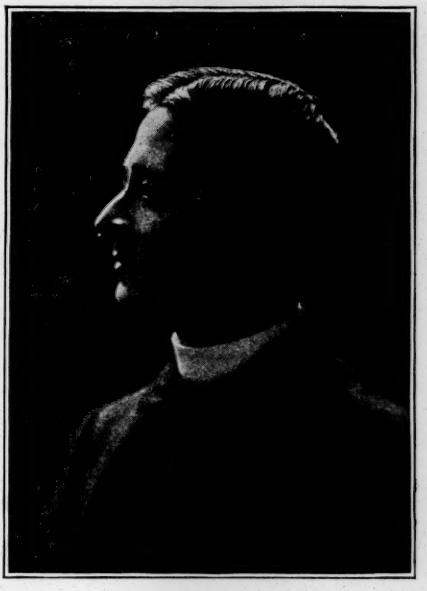

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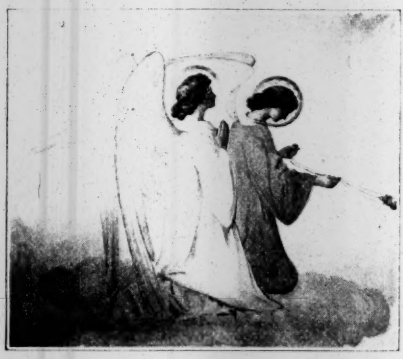

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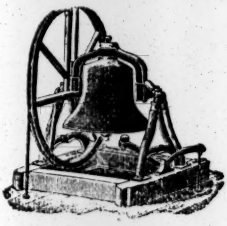

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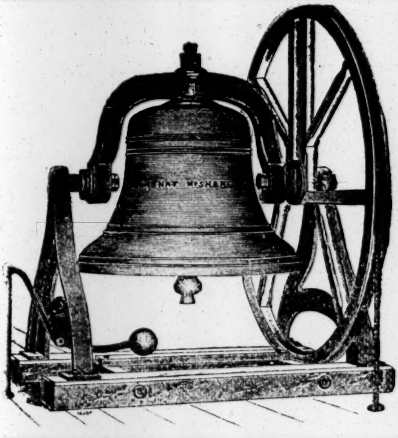

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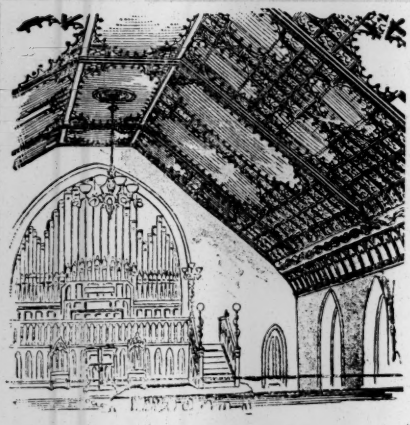

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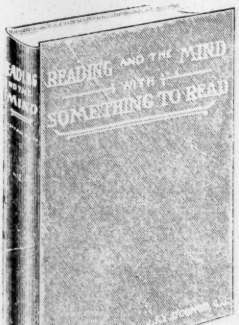

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